What is Truth?

OR,

The PATERN IN THE MOUNT.

WHEREIN

Many places of Scripture are (in purſuit of Truth, and the Churches Peace) *EXPLAINED.*

And, therein, the moſt dangerous Errors in Doctrine and Manners (both Modern and Ancient) are clearly DETECTED and REFELLED.

By *Thomas Harby.*

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They ſhall no more hurt nor deſtroy in all mine Holy Mountain, ſaith the Lord, Iſa 65. 25.

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LONDON,

Reviſed by the Author, and Reprinted for him, 1674.

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To the Right Honorable Sr WILLIAM HOOKER, *Lord Maior of* London; *And the Rt Worſhipful the Aldermen.*

IT was not that Elect Lady's leaſt praiſe, which the Apoſtle, in his Epiſtle to her, conferr'd upon her, *I have found* (ſaith he) *of thy Children walking in Truth*: Such Teſtimony may I give, I hope, to many (though a ſtranger to moſt) of this Honorable Senate: Many talk of, few walk in Truth; but I may ſay, to God's Glory and your juſt praiſe, that I have found ſome of you faithful Aſſertors and due Rewarders of it: Nor may I (without ingratitude) omit to mention your care of me, and this Treatiſe; in granting your Order for my defence againſt fraudulent perſons: wherefore (finding you, like thoſe Children of that Elect Lady, thus walking in Truth) I am induced thereby

to Dedicate this Treatiſe (entituled, *what is Truth*) to this Honourable Aſſembly: But my principal inducement thereunto is, I hope, the general good: For theſe diſunited Times have need of Balm, that the many (almoſt deadly) wounds of Schiſms and Diviſions may be (by the ſupply of your help) timely healed. I need not propoſe (could that be expreſt) the difficulties to do it, nor the dangers if it is not done: Wherefore, as *Aaron* and *Hur* held up the hands of *Moſes* while *Iſrael* prevailed; So if I, by this Book, may be the leaſt means to bear up your hands in the diſcharge of this neceſſary Duty; that's the chief end of my humble deſign in Dedicating this Treatiſe to your Honours Patronage. May you and yours walk (like *Enoch*) exemplary with the God of Truth to be Patterns of Piety to poſterity: So prayes, Your Honours humbly devoted,

Tho. Hayby.

READER,

THY Satisfaction, in the Solution of *Pilat*'s Queſtion, (the Title of this Treatiſe) is my Deſign: Therein alſo, I have (with ſome diligence) endeavoured to add due brevity to that plainneſs that beſt ſuits theſe Subjects, and to decline the too common Cuſtom in taking much Matter and many Errors out of other Authors; to bring a Book into a large Volume, to little, or evil purpoſe, and pretend it to be my own.

The Quotations, I confeſs (which the Reader may well diſpenſe with, if quoted to truer tendencies) may differ in their ends, for which many quote them: Nor are the footſteps of foregoing Writers my rules to follow; but (not wedded, with ſome, to vulgar Errors, nor affecting ſelfiſh ſingularity) my deſign is to remove thoſe miſtakes in Doctrine and Manners, that hinder the agreement of all Church-Societies, Sects and Nations.

The *Reader* may perhaps, find ſome parcels of this Treatiſe in Books lately, or not long extant; yet they differ much in their ends, ſomething from the manner that I wrote them. Wherefore, of the writers of them, I may have cauſe, in part, to ſay, as ſome did.

Quem recitas, meus eſt, O Fidentine, libellus,
Sed, malè dum recitas, incipit eſſe tuus.

For, ſo careleſs were ſome Truſtees of my firſt Copyes; others ſo intent to make the Notions in them their own, and

and themſelves the reputed, firſt Aſſertors of them, that I could not ſhun thoſe occaſions; I only, therefore requeſt the *Reader*, not to impute to me, That I take any Notions (by themabuſed, but at firſt my own)out of the Works of thoſe pilfering Writers.

This Treatiſe (becauſe the way of dilucidation therein, and the matter of it, is ſomewhat unuſual) may ſeem a little hard at firſt to ſome, but is made more eaſie by reading on in order, and ſo it clears it ſelf: But ſome perhaps, (not truſting to the Title) would ſee ſubſtantial Teſtimonials, from perſons of worth and eſtimation, of the accounts they give of it: And I were much unworthy, and unfaithful ſhould I hide the Candles of ſuch burning Lights under Buſhels: Take therefore (out of many)

Firſt, The Teſtimony of the Right Reverend Doctor *Saunderſon*, late Biſhop of *Lincoln*, To whom I read of it four hours every day, for four dayes when, it was but an Embrion, and nor come to that form, and perfection that now it is.

Secondly, The Teſtimony of ſome Miniſters conſentient.

Laſtly, The Teſtimony of the learned *Beck* of *Ipſwich*, who read it all: He was ſometimes Captain in th *King's* Army, and faithful to his Truſt. and might be a Leader to many, for Learning, Piety, and Integrity of life: Of him the right reverend Biſhop *Hall* affirmed, that he was the beſt Scholer that ever he ordained, as Mr. *Stinit* of *Bacton* in *Suffolk* (who was ordained with him) witneſſeth: The Teſtimonies follow: Reader farewel.

Thy Friend T. H.

The

The Teſtimony of the right Reverend Doctor *Saunderſon*, late Biſhop of *Lincoln*.

WHereas ſundry perſons, as well Miniſters as others, have under their hands (the hand-writing of one of whom is to me well known) given approbation to a Treatiſe, written by Mr. Tho. Harby *the bearer, and entituled,* The Pattern in the Mount; *Of the Contents, and purpoſe of which Treatiſe, the Author (having read part of it to me) gave a fair, and rational account. I do hereby teſtifie, That (ſo far as I am able to judge, by the proportion of what I heard read) I do conceive the ſaid* Treatiſe *may be profitably publiſhed, as conducing to the fuller, and clearer underſtanding of* ſundry Propheſies of holy Scripture, *and that the* Author *deſerveth encouragement, and furtherance towards the publication of the ſame.*

Rob. Saunderſon, *Rector of* Boothby-Paynel Linc.

We

WE have read over the first part of Mr. Tho. Harby's *Treatise, which (for Brevity, Language, Order, and chiefly for Matter of necessary use, and not usually found in Authors) may seem (in our opinions) to surpass most works of modern Writers, at the least of this nature; Nor have we found such full satisfaction in any. And we conceive it may be a most powerful means to evince and unite (a work most needful and grateful in these times) dissenting Brethren, Sects, and Heterodox Professors: And those many, and material Additions, which he (to our knowledg) hath made, therein, fully assure us, that he must be the Author of it.*

John Green, *Rector of* Owsden *in* Suffolk.

Isaac Key *of* Margeting *in* Essex.

John Smith, *Rector of* *St.* Mary's *in* Colchester.

TRactatum hunc (cui Titulus, Quid est Veritas? *) egregiâ Domini* Harby *operâ exaratum, vel doctissimorum lectione dignissimum pronuncia.*

April 3. 67.

Cave Beck *Rector* *St.* Helenæ Gippovic.

I might add (were not these sufficient) an hundred more.

The Contents and Method of this TREATISE.

CHAP. 1. *Shews what Truth is; And what that Truth is, upon which, and whereby, the Church is built.*

Chap. 2. *Briefly deſcribes the City of the grand Apoſtaſie, oppoſite to the holy City or true Church.*

Chap. 3. *Shews, what the three Heads of that, true Church-oppoſing, City are.*

Chap. 4. *Treats of, and compares the holy City, and that City of Apoſtaſie together; And gives an account of the true Church; Firſt, As primitive till about* 407.

Secondly, As fled into the Wilderneſs.

Thirdly, As returned out of the Wilderneſs, pag. 20. *See more in* pag. 261.

Chap. 5. *Sheweth which of thoſe three Heads was the chief Builder of the City of Apoſtaſie; Or when, and by whom, it was built,* pag. 55.

Chap. 6. *Shews what the durations of thoſe three Heads, and of this threefold City are, and how they all Synchronize, in* 1260 *years, with ten other Denominators of the ſame duration,* pag. 61.

Chap. 7. *Holds forth the Tranſactions of the ſaid City, and the Builders of it for* 1260 *years,* pag. 137. *And gives an account,*

Firſt, When that City began to be built.

Secondly, How the bicorn-Beaſt, or falſe-Prophet, laid the foundation of it; pag. 170.

Thirdly, By what means he pulled down the primitive Church to build that City in her place, pag. 178.

Fourthly, It gives further account of his progreſs in combining ten Kingdoms in one tenfold City or Body of Apoſtaſie; pag. 184.

Fifthly, It ſhews the falſe-Prophet's more remiſs hand, or want of care to ſupport his new-built City, by which means it was ſoon divided, and a great part vanquiſhed by the Mahumetans; pag. 195.

Sixthly, It ſhews the horrid and innumerable Evils, and Diocleſian-like Maſſacres that thereby were redevolved upon the Goſpel-Church ſoon after 1210; *And the looſing or raiſing up of the Locuſts for her relief about the year* 1420, pag. 195.

Seventhly, It ſhews, what true Chriſtian practice (or Righteouſneſs wrought in a four-fold conformity) is, pag. 231. *And,*

Eighthly, It ſhews what the ſtate of the Conſcript-Church, or Firſt-fruits (following the Period of the grand Apoſtaſie) ſhall be, and how that ſtate may be attained; pag. 261.

What

CHAP. I.

What is TRUTH?

TRUTH is Independent, and Incomprehenſible, which is God. And, Secondly, Derivative from God: All Truth is a Conformity.

Truth derivative is Incomplex. And,

Secondly, Complex.

Incomplex Truth is the conformity of a thing in it ſelf.

Complex Truth is a Conformity of two or more things one with another.

I ſhall not here trouble the Reader by quoting Authors, but leave that to its due place afterwards, where I inſert them, and handle this ſubject more at large.

Truth Incomplex and derivative, on which the Church is built, is the written Word.

Complex Truth, by which the Church is built, is,

Firſt,

First, A conformity of the mind of Man, with the right meaning of the written Word.

Secondly, A conformity of will and works to a right-informed mind.

This Truth or conformity of the Intellect, Will & Works, with the true intent of Sacred Scripture, is the Mark of the visible Members of the true Church or City of God: But because contraries appear more by being set together, I shall set (like the Ark and *Dagon* together) the holy City, and her adverse City, and compare them together, that each may more easily and evidently appear: And First,

That true-Church-opposing City (*called spiritually Sodom, &c.* Revel. 11. 8.) is threefold; which is fully clear from this Text, and hath three Heads, Chap. 16. 13. We shall here enquire, what this threefold City is, and its three Heads are.

CHAP.

CHAP. II.

What this threefold City is, or, What those three parts of it are.

ITs first part (Spiritual *Sodom*) are sensual loose Professors (common Swearers, Whoremongers, Drunkards, &c.) Such in all Sects, as practise the manifest works of the flesh, *Gal.* 5. 19. that disclose their sins like *Sodom*: to wit, Such in the Antitype as the *Sodomites* were in Type, but Professors. Spiritual *Egypt* is worldly, churlish, uncharitable (but more formal) Professors, whose practise is perfidious fraud for filthy Lucre; to wit, Such in the Antitype as the *Egyptians* were in Type, but Professors: For, *Egypt* laid her grasping Talons of sordid Tenacity both upon Man and Beast (even upon that which was the Lords Inheritance) from which prey, all the Plagues of Egypt could not with-draw her.

Thirdly, The Antitype where (or in whose Type) our Lord was Crucified, are proud, persecuting, blind, rash-judging Professors; such in the Antitype as the *Pharisees* were in Type, by whom especially our Lord was Crucified.

Sensuality is the sin of Spiritual *Sodom*: Of Spiritual *Egypt*, greedy Avarice; Truth-opposing Pride, Envie, Ignorance, and Seditious Discords are the sins of Antitype, and Apostate *Salem*, in whose Type our Lord was Crucified.

CHAP. III.

What this threefold City's three Heads (the Dragon, the Beaſt, and the falſe Prophet) are.

THe Dragon is the firſt Head in Scripture Order. There were two Dragons: The firſt was the Repreſentative of Pagan *Romes* * Decapolity. The ſecond, the principal Inductor, and Raiſer up of Papal *Rome*. The firſt Innate in the Roman Empire; The ſecond a forrein Invader of it: The firſt was Imperial under his ſixth Head, when *John* wrote the *Apocalyps*: The ſecond was, at firſt, the Military Leaders of the Armies of thoſe Northern Nations (*Huns*, *Goths*, *Franks*, *Vandals*, &c.); that (invading the Nations of the Empire) vanquiſhed moſt, made all tributary, tranſlated the Empire, plundered, burnt, and almoſt depopulated *Rome* the Metropolis of it, about the year 412; and made their own Leaders Kings over thoſe conquered Nations.

* *Or Empire, containing ten Kingdoms.*

The firſt was, for the moſt part, Pagan, till about the year 292, when he began to be bound for 1000 years, from the beginning of the Reign of *Conſtantius* the firſt: From that time he was interrupted in his Reign, till he was caſt out of the greateſt part of his Power about the year 324, at, or not long before, the Council of *Nice*, Rev. 12. 7. He (from that time) continued partly Pagan, partly Arrian, or otherwiſe Heretical, till about four hundred, and ten, or twelve: And he (his rage increaſing all that time againſt the Primitive Church) improved that power he had in perſecuting of her. But (not, or not long prevailing, and his power failing) * he (about the year 400) invocated the Aid of the ſecond Dragon (the Military

* *Doctor Hammond in Apocal. 17.*

tary Leaders of thoſe forreign Nations of the North) *Hammond*, and *Salvian* (quoted by *Hammond*) calls thoſe Nations *Barbarians*; But I only aſſert, and ſhall ſhew, that the Heads of thoſe *Barbarians* were the original of the ſecond Dragon at his firſt riſing.

That ſecond Dragon (invited, revocated by the firſt) came, but did not ſtrengthen the Hands of the firſt, but (in four hundred, and ten, or twelve) ſwallowed him up: that is, He, then, took away him that had letted the Riſing up of Papal *Rome*, and deſtroy'd him till the thouſand years expired, but indeed, for ever. For, As *Eliah* was ſaid to come, when *John* came, for his like zeal; ſo this firſt Dragon was no otherwiſe (after his 1000 years binding) looſed, than in his like Perſecutors, as the Reader may eaſily obſerve in the ſequel. Texts that hold forth this firſt Dragon, are *Rev.* 12. 3, 4, 7, to the 13. *Chap.* 17. 3, 7, to the 14th. *Chap.* 20. 2, 3, 7, 8, 9, 10.

The ſecond Dragon (that deſtroy'd that firſt, ſaln, and bound before, for ever, as aforeſaid) drave alſo the Primitive Church into the Wilderneſs (into the ſecret Subterfuges of obſcure latency) for 1260 years, *Chap.* 12. 14. and gave his Power (which he took from her, from the tranſlated Empire, and from the falling firſt Dragon) to the (by him firſt wounded) Beaſt * Decadiademick, Secular, and Papal: But he (by giving his Power, the Supremacy therein, as aforeſaid, to that Sea-born Beaſt) had weakened his own Kingdom, which the *Mahumetans* (by their power) reſupported; And looſe Chriſtians are the more Spiritual part, and ſupport of it.

* *Beaſt with Ten Crowns.*

Here ſome haſty *Readers* (having no power to ſtay for full ſatisfaction in its due place) may ſay: *But when, and how did this ſecond Dragon give his Seat, Power, and great Authority to the Sea-born Beaſt, Secular, and Papal?*

To theſe, I confeſs, I am the more ready to return ſome ſatisfaction (perhaps ſufficient) at preſent; becauſe never any

Writers (that I find) have observed that there were two Dragons; and, therefore, could never take notice which of those two gave power to the Beast: Nor did ever any (that I find) observe what that Beast was, or when, or how he rose up: But, that there were two Dragons, which of the two gave power to the Beast, and what that Beast was; and when, and how he rose up, will both evidently and briefly appear (though by a somewhat unwilling digress) by this disquisition: An open door also to unfold the more difficult (but most needful to be unfolded) Texts in the Prophets, and Apocalyps will be, thereby, made. And first;

I Answer: *Alaricus* * (having driven *Honorius* into *Ravenna*) took, plundered, and burnt *Rome*, about the year four hundred and ten, or, as some write, four hundred and twelve, and died about the same year at *Cosentia*: Him his Kinsman, *Athaulphus*, succeeded, Head over his Army, and Supreme in *Italy*: He (returning to *Rome* with full Resolution to demolish even the Ruines of it) was averted from his purpose by *Placidia*, Sister to *Honorius*, whom he had married: He, in her Right (*Honorius* being Childless) might expect to Succeed (as partly by Conquest in *Italy*) over all the Empire: She (by earnest entreaties) perswaded him to spare the sad remains of that City, and to depart out of *Italy*, spoiled already. This was not (no doubt) her single Design, but her Design driven on, and owned by the Senate, and by a better Council at *Ravenna*: He, hereupon (having received further supplyes of Monies for himself, her, and his Army) marched with her into *Spain* to subject it to himself. Hereupon his Souldiers slew him, because he had left *Italy*, and therein quitted a certain Fruition for a doubtful event, which (without much difficulty, and no less danger) they could not expect prosperous. Thus he left, near Conquered *Italy*, and taln *Rome* (drunk with the blood of Martyrs, and drunk, at that

* Oros. *lib.7. ch.* 39. Hammond *chap.17.* *Carion* 290. *Baron. anno* 411. *Marcel. Erosp. Helvic.*

Id.

that time, with her own blood) to the then new-born Beaſt, Secular and Papal, whoſe firſt Head was then wounded with the ſtroke of a Sword, as it were unto death, *Revel.* 13.3,12, 14. to wit, By the Sword of this ſecond Dragon prevailing, at the ſame time, under *Pharamond* in *France*, and under *Alaricus* in *Italy*. He prevailed not only againſt the Primitive Church, Imperial *Rome*, and the then falling, and dying firſt Dragon (all which letted, and ſhould let [till then thus taken out of the way] the riſing up of Papal *Rome*, and of the Sea-born Beaſt, her ſecular Head) but he prevailed alſo (and might eaſily prevail) againſt that Secular Beaſt, and wounded as it were unto death (in the day of his birth, and when but beginning to riſe out of the Sea) his firſt, and beſt Head: For, *Rome* Ruled over the Kings of the Earth; And the Senate, with an Emperour, Ruled both her, and them: But the beſieged Senate Ruled *Rome* (with great grief, and no great Power) without Biſhop, or Emperour; And in that feeble, and afflicted Senate did this Sea-born Beaſt (all wounded as it were unto death, in the day of his birth, by the Sword of this ſecond Dragon) riſe up: For, the City (ſaith the learned *Hammond*) was divided into three parts (ſo her Antitype was to be near the day of her Diſſolution, *Chap.* 16.19.) One part was Pagan, another Heretical, and the third part Orthodox, but groſly Apoſtate in manners. Concerning the Heretical part, I obſerve little; But the Pagan, or Heathen part, was (for Number, and Power) moſt prevalent all the time the City was beſieged, until it was taken. For *Attalus* (a profeſt Heathen) was ſo high in Power, and Favour with the People, that he would be *Cæſar, aut nullus*, and not be joynt Emperour with *Honorius*. So was *Symachus* (Lieutenant of *Rome*) a Pagan; And ſuch was the Senate for the moſt part, which appears in that they ſent the ſaid *Symachus* Legat to *Honorius* at *Ravenna*, to Requeſt that the Heathen Rites might

Ham. in Apocal. 16. 19.

Id. in Apocal 17. *Sozom. ch.* 9. *Carion.*

might be Reſtored: Thus it appears plainly, that the Heathen part was the greateſt in that afflicted Senate of beſieged *Rome*. But that major part, was no part of this Beaſts wounded Head, which was after healed; but the laſt part of the firſt Dragons laſt, and dying Head, which was never healed, but then went into laſting perdition, *Apocal.* 17. 11. For, after two years ſiege, and (as I rather compute the time) in 412, were thoſe Pagan Senators, and Imperial *Rome* numbered, and finiſhed. Then came her, and their Plagues in one day; Death, Mourning, Famine, Fire, *Chap.* 18. 8. which thoſe *Barbarians* (with barbarous hands) had chiefly inflicted upon thoſe Heathen Senators, and Citizens (that had invited, revocated and confided moſt in them) and that to their utter, and final exciſion. But the flying Senators, and others (that fled to the Sanctuaries of the more Orthodox, but Apoſtate in manners) found, thereby, a bare, and hard exemption from imminent death. And theſe (thus ſcarce eſcaped) Senators, and, perhaps ſome others in ſomewhat like condition, were the viſible original of the firſt Head of this Sea-born Beaſt, weak and wounded, to be a witneſs to the truth performed, as was thrice foretold in three ſacred Texts of *Scripture* in the ſame Chapter, *Apocal.* 13. 3. 12. 14. Here the Sciſſers of eternal death, and final exciſion parted the laſt dying Head of Pagan, and Imperial *Rome* from the firſt (at firſt ſick, and deadly wounded) Head of Papal *Rome*. *And I ſaw one of his Heads wounded, &c. and his deadly wound was healed*, verſ. 3. wounded by the Sword of this ſecond Dragon: Healed (began to be healed) when *Atholphus* (remitting *Rome*, and moſt of *Italy*, into the feeble hands of that wounded Senate) made them Temporal Lords over *Rome*, *Italy*, and other Nations, over which that City (for ſome time after) claimed ſome Juriſdiction.

Then

Then alſo their Biſhop began to be (partly by the ſaid Donation, partly by the Senates Aſſent, partly by his own Uſurpation) prefer'd to the largeſt Superintendency.

Thus this Papal Superintendent Spiritual began to be ſuted with a fit Power Secular. For, theſe (near ſlain, but ſurviving) Senators were (*Primitiæ Papales*) Papal *Romes* firſt Fruits, and (though at firſt moſt feeble) her firſt Powers Secular: Becauſe they (and they firſt) allow'd ſufficiently their own Biſhops Supremacy over all Biſhops and Churches, if not over all Kings and Councils. For, ſo ſoon as *Athaulphus* had remitted *Rome* and *Italy* to that wounded Beaſt, his Biſhop (ſaln *Romes* Biſhop, *Innocent* the Firſt) returned (but no Emperour with him) to *Rome*, and Ruled, as by principal Authority (both Spiritual and Temporal) that reviving Beaſt, and likewiſe *Rome*, and *Italy*, which that ſecond Dragon (in *Athaulphus*, as one chief Head of him) had given to that almoſt dying Senate. And the Dragon gave (began early to give) his Seat, Power, and great Authority to the Beaſt: He continued in giving his power, in ſeveral Conquered Nations, for about 200 years ſpace; but I may not digreſs from the matter in hand to inſiſt upon ſo long a ſubject. To ſhew when, and how he began to give his Power (the Supremacy therein), to that Beaſt is ſufficient at preſent.

Innocent (immediately after his Return) claimed (and laboured much more hard, than any had done before him, to obtain) Univerſal Supremacy over all Biſhops, Churches, and Councils, as plainly appears by his own practice witneſſed, and by his own Letters (and thoſe very many) recorded by * *Auguſtine*, *Oſiander*, and others: For, the Emperours abſence was *Innocents* advantage to augment, and exerciſe a more uncontrouled Power: And *Honorius* (a good Prince, and Orthodox, but of no great Capacity to Govern) came no more to *Rome* to Reſide there to the day of his death. For, the

* *Oſiand. Du Pleſſ. Hiſt. circa An.* 417.

the *Romans* (at leaſt ſome of them) are ſaid to hate *Honorius* becauſe he left *Rome*, and went to *Ravenna*, therefore he remained there. * And his Succeſſors (ſome having the Title of Emperours, but ſcarce the power of Kings) made *Ravenna* the place of their Reſidence: *Rome* was never more Imperial, but ever after Papal.

* Phil. Morn. *Hiſt. de Papat. circa An.* 570

The Senate and Biſhops of *Rome* (in the abſence of *Honorius*, and as by his Authority) acted many things to further their own Deſigns, and in Defence of the Church. For, He, and his Brother *Arcadius*, with their Councils (for they had both Orthodox, and Heterodox Councils co-operating to ſome good) were the two Wings of that Great Eagle (*Theodoſius* the Great) which were given to the Goſpel Church to flee into the Wilderneſs (into the ſecret ſubterfuges of obſcure latency) for 1260 years, as from thoſe two texts unfolded, will plainly appear, *Revel.* 12.6, 14.

The Orthodox (uncorrupt in manners) were (in *Innocent*'s time, when the Grand Apoſtacy began) very few. The Heterodox Papal (for I paſs by all other Sects of thoſe times) were very many: The falſe Doctrine of thoſe Heterodox was not then manifold, but very much dangerous to Princes, to the Primitive Faith, to all true Profeſſors. * They held that the Church was built upon *Peter*, and ſo upon the *Pope*, as *Peters* Succeſſor: The Orthodox held that the Church was built upon Chriſt, whom *Peter* confeſſed.

* Oſiand. *p.* 473.

This Doctrine of the Heterodox was very dangerous to the true Church, becauſe a Doctrine contrary to the Foundation of the true Faith, holding the Head Chriſt, *Col.* 2.19.

Secondly, A Doctrine dangerous to Princes: For, if the Church was built upon *Peter*, and ſo upon the *Pope* as his Succeſſor, Then all Kings, and Councils, muſt ſubmit to him as the greateſt; becauſe the Church cannot be built upon the greateſt of them.

Thirdly,

Thirdly, This Doctrine was almoſt univerſal in the body of Apoſtacy, and ſo violent in its courſe, that the Pillars, and chief Fathers of the Primitive Church ſeemed ſhaken therewith: For, *Crediderunt Hieronymus, & Auguſtinus Eccleſiam ſuper Petrum fundatam; ſed retractantes ambo dixerunt; Super Petram, Chriſtum, quem Petrus agnovit:* Both *Jerom*, and *Auguſtine* were induced to believe, that the Church was built upon *Peter*; but both retracting, ſaid, upon Chriſt the Rock, whom *Peter* confeſſed. *Id.*

This was the Doctrine of the pride of the Son of Perdition, never delivered to the Church by Chriſt, and his Apoſtles; a Doctrine of blaſphemy againſt God, of deceit to men, of rebellion againſt Princes; A Doctrine, perhaps inconſiſtent with any true Church, or ſincere Profeſſors, but generally held forth, and earneſtly contended for (as the chief part of their Faith) by Papal *Rome*, in the very beginning of the grand Apoſtacy.

Secondly, The Manners of theſe men, and times, theſe Texts ſhew, *Rev.* 18. 2, 3. where they are fitly compared to a Cage of every unclean and hateful Bird, to an habitation of Devils, &c.

The *Reader* may alſo ſee the Learned *Hammond* quoting *Salvian*; Alſo St. *Jerom*, *Auguſtine*, and others ſet down in the ſequel.

Innocent's Succeſſors added many Nations (and *Italy* more abſolutely) to the Papal Decarchy, of which in its due place.

Here the *Reader* may eaſily obſerve both a manifeſt, and a manifold concurrence of Prophetick Scriptures with the performances of them; As firſt, with the final exciſion of the firſt Dragon, the fall of Imperial *Rome*, the profligation of the Primitive Church; And all theſe were powerful, and prevailing Impediments (till then thus taken out of the way)

 that

that letted the rising up of Papal *Rome*, 2 *Thes.* 2. 6, 7.

Secondly, With the rising up of the second Dragon, by whom these impediments, aforesaid, were taken out of the way; the Church driven into the Wilderness; her Witnesses killed, *Chap.* 12. 14. *Chap.* 11. 7.

Thirdly, With the rising up (those Impediments thus removed) of the Decadiademick Beast, Secular, and Papal, *Chap.* 13. 1.

Fourthly, With the wounding of his first, and best Head, by the Sword of the second Dragon, *vers.* 3. 12, 14.

Fifthly, With the healing of that Head by the second Dragon's Donation of Authority to him, induced to it chiefly by the design and procurement of the false Prophet, as will after appear, *vers.* 2, 3, 12, 14.

Sixthly, With the Primitive Churches flight from the face of that second Dragon for 1260 years, *Chap.* 12. 6, 14.

Seventhly, With the two Wings of that great Eagle, which were given to the Gospel Church to flee into the Wilderness, *vers.* 14. For, all Ages (past and to come) cannot possibly afford a time so inevitably necessary and appositly consistent, wherein the two Eagles-wings could be given to the Gospel-Church, as only this very juncture of time aforesaid: These two young Princes (or Emperours) governed both by bad and good Governors, had (which signified the truth of this Series of things) this Word, or Motto, * *Summa cadunt subitò*; intimating, That the taking away, or fall of him that letted (to wit, *Rome* Pagan, and Imperial) and the profligation of the Primitive Church fell out (as in Scripture predicted) in their time. A threefold cord is not easily broken: But this sevenfold concurrence of sacred Propheſies with the performances of them, (and those performances coinciding in the same time) may irrefellibly prove the certain commencement of the grand Apostacy; Pagan *Rome*'s final ruine; *Rome* Papals

* Math. Prideaux.

Papals *Æra*; the exact time of the rise of the Sea-born Beast, her Secular Head; the fixt period when the first Dragon finally expired, and second aspired; As also how, and when that second Dragon gave (began to give) his seat and power to that Sea-born Beast: How he continued to give his power in *Italy*, and other Nations, for about 200 years, I leave it (as too long to relate here) to its proper place.

Propheſies, and their performances, (thus concurring) are called (ſaith *Weames*) Parallels, and give (ſaith he) the greateſt light to the Scriptures: that is, to the readers of them. *Doctor Weames de Lathoquar. Chriſt. Synag.*

To the *Readers* of them; Not becauſe they are fulfilled, but known when, and how they were fulfilled: For, all theſe Propheſies came to paſs above twelve hundred years ſince, yet have not given much greater light (ſo far as I find) to any by their being ſo long fulfilled, becauſe they were never perhaps in all that time, known whether they were fulfilled, or not, or when, or how they were fulfilled. This may fully reſel that common, fond, and wicked Conceit of Hypocrits, and, too much, of true Saints: Propheſies (ſay they) when they come to paſs, need no other Explication: That's the cleareſt, fulleſt, unfolding of them: We ſhall therefore wait patiently upon God, till they be performed, and then we are ſure to find their true and certain meaning. Events beſt ſhew what thoſe texts intend. This is the common Plea (not only of ſome true Saints, perhaps, but) chiefly of Hypocrites, as it was of their Type (the *Phariſees*) by whom our Lord was Crucified? They expected (ſtill expect) the *Meſſiah* in future to come, who came before; therefore Crucified him come, whom they earneſtly deſired ſhould come according to the Scriptures; which (with due ſedulity) to ſearch, they profanely neglected: They had, no doubt (as Modern Hypocrites have) their prejudices againſt Prophetick Scriptures, and in them, againſt the things that belonged to their peace;

might ſay (in the proud folly of furious *Jehu*) What peace do ſuch Scriptures produce? So their Antiype (formal Profeſſors) have like prejudices of pride and ignorance againſt the ſame Scriptures, and in them, againſt thoſe things that principally belong to the peace and proſperity of all Princes and People: Theſe can (with like folly) readily ſay; What peace, what proſperity comes by this kind of knowledge? We buſie our ſelves about better things, mind more neceſſary concerns. Thus Hypocrites harden their own hearts againſt the knowledge of thoſe things, that chiefly belong unto their peace, and (under a blind pretence of minding the moſt ſerious things) embrace (as the *Phariſees* did) baſe inanimadvertency, and brutiſh ignorance: Our Saviour (weeping for them) ſaid of their Type; *Hadſt thou known, at leaſt in this thy day, the things that belong unto thy peace:* But they, expecting thoſe things (come before) to come in future, never found that day, nor thoſe things: Profane diſregard to Prophetick Scriptures, puts out quite all the eyes of Providence: So formal Profeſſors follow (or rather far out-go) their footſteps; ſee not (in no wiſe will ſee) thoſe things that belong unto their peace: For, formal Profeſſors feed their own folly with deceits, affect to walk in the admired ſparks of their own Fires (empty impertinencies) and (forſaking the means of their own ſafeties) tread under-foot the things, and thoſe Scriptures that principally appertain to the peace of all People. For this profaneſs (and it was moſt juſt with God) even the Goſpel-Church (as her followers trod under foot this knowledge, thoſe things) was given to the *Gentiles* to be troden under foot for 1260 years, *Apocal.* 11. 2, 3.

But, *Fabula narratur ſurdis*; Sacred Propheſies (with the Promiſes, and Threatnings therein) and the performances of them, are, to formal Hypocrites, as Stories told to deaf, or dead men: Common Herds have as good care to know how,

or

or when Promiſes were performed, and Propheſies fulfilled: Therefore, their Fore-fathers (men of like baſe, and brutiſh inanimadvertency) periſhed, with common Herds, in the Flood: But they that hate this dangerous, and degenerous wickedneſs of ſlothful Hypocrites, may (from this contrary Fountain) find an open Gate to good manners (the ſureſt grounds of firm peace) at preſent a ſevenfold complyance of performances with thoſe texts that foretold the fulfilling of them: And likewiſe how, and when this ſecond Dragon began to give his Seat, and Power to the Sea-born Beaſt.

Nor are theſe ſeven Parallels (or Propheſies performed) a ſevenfold, but indeed, a ſeventimes ſevenfold, coaltern record to each other, irrefellibly confirming the truth of each others performance.

This ſecond Dragon drave the Primitive Church into the Wilderneſs, tranſlated the Empire, cut off the feeble and dying remnant of the firſt Dragon, raiſed Papal *Rome* by taking away all that letted, and by giving his great Authority ſo taken (the Supremacy therein) to her Secular Head; favoured ſomewhat from the firſt, and by degrees received the Faith of the Church of *Rome*: Therefore, this ſecond Dragon is the firſt Head, in Scripture order, of Papal *Rome*: Him theſe texts hold forth, *Rev.*11.7. *Chap.*12.14,15,16,17. *Chap.*13. 2,4. *Chap.*16.13.

The ſecond Head of this threefold City, was Papal *Romes* Power Secular, or Beaſt with ten Crowns: How, and when he roſe up we have ſufficiently ſhewn; and ſhall his Progreſs: At preſent we ſhall ſhew his Diſparities (to diſtinguiſh him) from the firſt Dragon.

John ſaw that firſt Dragon, *Chap.*12.3. Or the Scarlet-coloured Beaſt, *Chap.*17.3. To wit, One and the ſame Dragon, or Beaſt, in thoſe two texts. He ſaw this Beaſt alſo, *Chap.*13.1. But he ſaw not both alike: He ſaw that firſt Dragon of

Pagan

Pagan *Rome* Hiſtorically and Prophetically (as paſt in part, and in part to come) when he wrote the *Apocalyps*.

But he ſaw this Sea-born Beaſt (not Hiſtorically, or as paſt in part, but) Prophetically, as to come entire after the fall of that firſt Dragon: to wit, the future riſing up of his firſt Head, or him in his firſt riſing, *Revel.* 13.1. And firſt,

He ſaw that firſt Dragon (or Scarlet-coloured Beaſt) Hiſtorically, or as paſt in part: Five are fallen (ſaith the text) *ch.*7. 10. that is, Five Heads (the Supream Powers of Pagan *Rome* Crowned in their *Kings*, *Conſuls*, *Decemviri*, *Dictators*, *Triumviri*) were then fallen, or paſt, when *John* wrote.

And one is, *verſ.*10. that is, the ſixth Head (crowned in the Emperours) then exiſted when *John* wrote. Thus far he ſaw that firſt Dragon hiſtorically, or as paſt in part. So,

Secondly, He ſaw alſo that firſt Dragon Prophetically, or as to come in part: And one is not yet come; and, when he cometh, he muſt continue a ſhort ſpace; that is, the ſeventh Head ſhould come, and came, about 292, when *Conſtantius* was made *Cæſar*, and (ſomewhat ſiding with the Primitive Church) began to ſupport Her: His Son declared fully for Her: This was, *Diviſi Caput Imperii diviſum:* The divided Head of the divided Empire; when ſome of its Supream Powers ſided with the Primitive Church, ſome with the Pagans: therefore, this Head (becauſe thus divided) continued but a ſhort ſpace, and ended about the year 324, when *Conſtantine* and his Armies (*Michaels* Subſtitutes) had caſt him finally from his ſeat of chief Power, and his place was found no more in Heaven, *Chap.*12.7,8, *&c.* Howbeit, he recovered Power (though not Supream) for a ſhort time. For,

Laſtly, His eight Head, who was of the ſeven (who exiſted an eighth, but ſick and ſcarce perfect head of that dying Dragon) was the Paganoarrian (or otherwiſe Heretical) Head under *Conſtantius* the ſecond, *Julian*, *Valens*, *&c.* This Head aſpired

aſpired about 340, and expired (together with that firſt Dragon) for ever in four hundred and ten, or twelve; Then this Sea-born Beaſt (by the falſe Prophets procurement, and the ſecond Dragons preferring of him) ſucceeded.

Secondly, *John* ſaw the firſt Dragons ten Horns all uncrowned, *Chap.* 12. 3. *Chap.* 17. 12. But he ſaw the ten Horns of this Beaſt all Crowned, *Chap.* 13. 1. They (the ten Horns of the firſt Dragon) were Pro-conſuls, Preſidents, or Deputies, ſubject to the Senate and People of *Rome*, who ruled over the Kings (and chiefly thoſe Kings) of the Earth, whom, notwithſtanding, the text calls Kings that had received no Kingdom as yet, *Chap.* 17. 12, 18.

But theſe ten Crowned Horns of this Beaſt were abſolute Kings, or ſupream Powers ſubject, legally, to none, but link't together by the chain of the falſe Prophets ſuppoſed true Catholick Religion, *Chap.* 13. 1, 12.

And this tenfold diſparity (proved from the text, and the teſtimonies (by neceſſary inferences) of all Chronologies of thoſe times) evidently reſels that univerſal opinion (ſo far as I find) of all Expoſitors upon thoſe places: to wit, That the Decaceraſtick Dragon, or Scarlet-coloured Beaſt, in the 12th and 17th Chapters; and this Beaſt in the 13th Chapter, are all one, and the ſame Dragon, or Beaſt; And it irrefellibly proves, that this Beaſt in the 13th Chap. is ſignally different, and diſtinct from that red Dragon, or ſcarlet coloured Beaſt in the 12th and 17th Chapters.

This may ſeem abundantly ſufficient to ſatisfie the *Reader* at preſent; Howbeit, I ſhall make it much more clear in the ſequel. For (until this, and many like groſs, grand, and I might ſay, general miſtakes be removed) no Apocalyptick true Key can poſſibly be contrived. How the falſe Prophet *Bicorne* rallyed this Papal, Secular Beaſt's ten Kingdoms under him, we leave it to the ſequel, where we handle it at large.

This

This Beaſt theſe texts mention, *Apocal.* 13.1. to the 8th. Alſo *verſ.* 12,14,15. *chap.* 14.9,11. *chap.* 15. 2. *chap.* 16.2,10,13. *chap.* 19.19,20. *chap.* 20.4,10.

Thirdly, The falſe Prophet is the third Head of this three-fold City. There were three falſe Prophets; the *Senſual*, *Secular*, and *Spiritual*: The firſt was the Pſeudoprophetick Seer of the ſecond Dragon; Firſt, as Paganoarrian, after as Mahúmetan, and (in all times of his Epoche) over ſenſual, looſe Chriſtians in all Sects. This Seer (aſcending with the ſecond Dragon out of the bottomleſs pit, when he ſallyed out of the North about 406) is not that falſe Prophet intended here in he *Text*: But the *Bicorne* Beaſt is the falſe Prophet here intended, *Revel.* 13. 11. whoſe two Lamb-like Horns are the two falſe Prophets, Secular and Spiritual. The firſt Horn (or Seer Secular) was the Clergy of the Papal Decapolity that owned the Popes Supremacy over all Biſhops, and Churches, but not over Kings and Councils: This Horn Secular was the mouth of the Decadiademick Beaſt Secular; and there was given him a mouth (ſaith the *text*) ſpeaking great things, &c. *Chap.* 13. 5. This Mouth, or Horn Secular, was (*Vinculum unitatis, & Catena amoris*) the linck of Amity, and bond of Unity betwixt the ten Nations of Papal Rome.

I call this Horn [Secular] becauſe he was given (as a Pſeudoprophetick prolocutor, or mouth) to the Beaſt Secular and Papal, for the purpoſes aforeſaid. But,

The ſecond (the Spiritual) Horn was, more abſolutely Temporal than the former, and elated (in Spiritual pretended proprieties) above him: This Horn was ſuch of the Supream Papal Clergy, as owned the Popes Supremacy (not only over all Biſhops, and Churches, as the former did, but) over all Kings, and Councils, and over all that is called God, 2 *Theſ.* 2.4.

Theſe

These two Horns (or Seers Secular and Spiritual) will be more distinctly apparent in the *Guelfick* and *Gibeline* Factions when we come to speak of them.

This Spiritual Horn was both Temporal and Spiritual, but claimed his Temporal Supremacy over all Powers Secular from his pretended Spiritual Right of Apostolick Succession, and therefore more properly Spiritual.

This may suffice the Reader at present, to know what is meant by the Dragon, the Beast, and false Prophet; and by their three Seers, or Pseudoprophetick mouthes, *Chap.* 16. 13. For, This Horn (as Spiritual) was the mouth of the false Prophet; As Secular, was the Civil Representative of his Body Temporal. This Series (though perhaps sufficiently clear at present) will be much more apparent in the sequel: These *Texts* demonstrate this *Bicorn-Beast*, Rev. 13. 11, to 16. *Chap.* 16. 13. *Chap.* 19. 20.

Here is (may some say) a very fair Indication of three Representatives (the Dragon, Beast, and false Prophet) and its very probable, That these three are the three Heads of this threefold City; only we could wish, that the premises were a little more plain, and the truth apparent; that these three are (undoubtedly, and undeniably) the three Heads of this threefold City.

I Answer; And the great City was divided into three parts, *Chap.* 16. 19. There's this threefold Cities three parts: And these three Heads are (as heads are set above their bodies) set down a little above this threefoold body in the 13 verse of the same Chapter; the words are these: *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are Spirits of Devils, &c.* Here's a threefold cause (three Spirits of Devils) of a threefold division devolved (from the three Heads of it) upon this threefold body: Bo-

dies (by Spirits from their Heads) receive ſenſe, and motion; And therefore, this threefold Body was to be divided into three parts, becauſe thoſe three unclean Spirits (proceeding from its three Heads) were *Spirits of Devils*, cauſing diviſions: For (ſo the *Text* ſaith) *they went forth to the Kings of the Earth to gather them to battel*, verſ. 14. And this influence (as the threefold cauſe from thoſe three Heads) and that threefold effect, or diviſion in this Tripolity, proves (by an inevitable neceſſity) the Community of thoſe Heads, and this Body in a threefold *individuum*; which we find here (at its diſſolution) divided into three parts, as we find it erected of three parts at the firſt Conſtituting of it, *Chap.* 11. 8.

I have thus far diſtinguiſhed and deſcribed this threefold City of the grand Apoſtacy, and declared who, and what Her three Heads were. But (becauſe [*Contraria juxta ſe poſita maximè eluceſcunt*] Contraries compared together, beſt appear) we ſhall now ſhew what her Antitheſis (the Holy City, or true Church) is, and handle and compare both together, that both may better appear to the Reader.

CHAP.

CHAP. IV.

What the Holy City, or true Church (contrary to this threefold City) is, with an account of Her;

First, *As Primitive in Heaven, clothed with the Sun till about 407. And,*

Secondly, *As fled into the Wilderneſs, and troden under foot, by the Free Deniſons of this threefold City, for 1260 years.*

CAin and *Abel* were born of the ſame Parents, in one and the ſame Family; ſo the true Churches Antitheſis took beginning in the true Church at the beginning of the grand Apoſtacy: That Apoſtacy brought forth Antichriſt Senſual, Secular, and Spiritual, which had long ſtruggled with the true Saints (like *Jacob* and *Eſau*) in the Womb of the Primitive Church, but were then (about four hundred and ten, or twelve) brought forth.

Howbeit, Antichriſt Senſual had his head, power, and enlargement from thoſe Forreign Nations of the North, at the Inundation of thoſe *Barbarians* upon the Chriſtian World; And thoſe multitudes of Military Forces (in whoſe Van the ſecond Dragon, after 400, advanced to the Imperial ſeat, and over-ſpread the Chriſtian Empire) cannot be accounted ſo well any part of the body of Apoſtacy: but revolted looſe Profeſſors in the Church (conjoyned in one body ſenſual with thoſe *Barbarians*) made up the body of Antichriſt ſenſual.

The five wiſe Virgins ſlept; the five fooliſh ſlept alſo: So the primitive Church, and Saints fell; And her (Church, and Saint-perſecuting) profeſſors, in her, fell alſo: They fell, but not internally and totally; but theſe fell totally to the Apoſtacy of Antichriſt.

The true Church, and Saints, were the holy City, even then after they were faln, and whileſt they were troden under foot by the Gentiles, *Chap.* 11. 2. but Her, and their perſecutors (falling totally) chiefly Conſtituted (that Cities Antitheſis) this threefold City, called *ſpiritually Sodom, &c.* that trod and contemned the true Church as aforeſaid; They, treading her under foot; and ſhe, troden under foot by them, are, both, diſtinctly and apparently held forth in the *verſe* aboveſaid, as alſo in the 8th *verſe, &c.*

For, Theſe three ſorts of Profeſſors (the Senſual, Earthly, and Deviliſh) in all Sects, make up the whole body of the man of ſin; but they moſt, that fell from Faith, or manners in thoſe ten Nations, over whom the Repreſentatives of the Primitive Church once preſided; becauſe theſe Nations were chiefly Antichriſtian, that ſometimes, held forth Primitive ſound Doctrine, and Manners, and have ſince revolted from one, or both, which appears in *Theſ.* 2. 3. where the Apoſtle (immediately before he deſcribes the man of ſin, and foretells his coming) infers a neceſſity of falling away firſt before he could come; which evidently implyes, That the body of Antichriſt was to be an Apoſtate body, made up at firſt (for the moſt, and chiefeſt part) of Revolted Church-Members.

Many Expoſitors upon the place call that falling away, That grand and general Revolt of the Goſpel-Church from Faith, and Obedience. But what that falling away was, and how, and when the Church fell, and fled into the Wilderneſs, we ſhall further ſhew in part, at preſent, but more fully afterwards.

The

The certainty and duration of that defection (which could not be total in the true Church) fully appears in two ſeveral *Texts* of one and the ſame Chapter, *Rev.* 12. 6, 14. *And the Woman fled into the Wilderneſs*, verſ. 6. *And to the Woman were given two Wings of a great Eagle, that ſhe might flee into the Wilderneſs, &c.* verſ. 14.

Into the Wilderneſs: that is, into the ſecret ſubterfuges of obſcure Latency: And the time of Her continuing there is expreſt in both *Texts*. Two *Texts* (in one and the ſame *Chapter*) are the ſacred twofold Teſtimony of the God of Truth, ſhewing the certainty and duration of her defection. But ſhe could not in ſuch ſort, flee, until ſhe fell from Heaven, wherein ſhe ſtood before ſhe fled, *verſ.* 1. Heaven was her primitive ſtation; Her converſation (contrary to that, aforeſaid, triplicit Iniquity) was in Heaven till near about 407. I ſhall not here ſtand to ſhew how ſhe ſtood in, and fell from Heaven, in a twofold reſpect; For her ſtanding was both *Temporal* and *Spiritual*.

Her Temporal ſtanding (for the *Text* refers, not without the other, to that) was from about 292, to the time aforeſaid, as the ſequel will clearly ſhew.

Her Spiritual ſtanding in Heaven (her more Heavenly Converſation) was all the time of Her primitive ſtation: that is, She (as ſhe ever ſhould) held forth ſo long (contrary to Senſuality, Covetouſneſs, and Pride) Sobriety, Equity, and Veracity.

Secondly, Sound Doctrine.

Thirdly, Right Church Diſcipline.

What Sobriety, Equity, and Veracity (becauſe little looked into, and perhaps, leſs diſcerned) are, we ſhall ſhew afterwards.

This threefold true Goſpel Obedience (oppoſite to Senſuality, Avarice, and ſpiritual Pride) with right Diſcipline, and

and ſound Doctrine are (the true Churches Cognizance) the certain marks of the true Church, which, whilſt *in Heaven clothed* (more ſpiritually clothed) *with the Sun*, ſhe held forth. But (about the year 407) her Members and their Succeſſors fell, ſome *à tanto*, ſome *à toto*; They that fell only in part, fled into the Wilderneſs, and were perſecuted (becauſe they fell, and fell but in part) by thoſe that fell wholly to the Apoſtacy of Antichriſt.

And we find a third ſort, more free from that defection, and leſs forward to fly, whom the *Text* calls a Remnant; *And the Dragon* (ſaith the text) *was wroth with the Woman, and went, and made War with the Remnant of her Seed, which kept the Commandments of God, and have the Teſtimony of Jeſus*, Rev. 12. 17. Where they are not taxed either with falling away, or flying, but are witneſſed to have kept the Commandments of God, and the Teſtimony of Jeſus; And that, even then, after the revolting Church was fled into the Wilderneſs from the face of the Serpent; to wit, Of the ſecond Dragon.

Theſe Champions of Chriſtian courage (Sons of Fortitude) that kept the Commands of God, when the reſt of the Primitive Church were (ſome in part, ſome wholly) faln, might ſeem (for they were but few) like *Caleb* and *Joſhua*, *Moſes* and *Aaron*, when all *Iſrael* beſides was faln away (in part, or in whole) from Faith in the Promiſes, and Obedience conform to God's Commands, *Numb.* 14. 10.

Nor is it like that thoſe Profeſſors, that ſtood beſt, were free from falling in part, or held out long againſt the force of the ſecond Dragon, but followed the flying Church into the Wilderneſs alſo: For, when the prototype Church (*Jacobs* Family) fled into the Wilderneſs, and ſo into *Egypt* (her place there prepared of God) there was not one (that we find) that ſtaid behind, or fled not from the Famine.

Nor

Nor may we imagine, That they that fell wholly to the Apoſtacy of Antichriſt, fell wholly from ſound Doctrine (for they fell little from that at firſt) but from (the fruits of it) Obedience conform to Faith. For, *the Devils believe and tremble*, but fell wholly from all Obedience; and therefore (though they fell not at all, that we find, from the Doctrine of Faith) they fell totally. So the Children of the total Apoſtacy (in the beginning of the grand defection) were too forward to do the works of their father the Devil, and (though they, like him, fell little at firſt from the Doctrine of Faith) fell wholly from Obedience to oppoſe the Truth, and perſecute the Witneſſes of it: Therefore, their Apoſtacy (though they fell little, or had not faln at all from the Doctrine of Faith) was total, as the figleſs fig-tree (though perhaps, the fulleſt of leaves) was wholly fruitleſs. For, Waters oft ebb and flow with full currents, in the ſame channels; ſo ſound Doctrine is the Channel, in which ſome men may, and do run the wayes of God's Commands; And ſound Doctrine is alſo the ſame Channel, wherein many men (as the *Phariſees*, who ſaid, but did not, did) may, and do run (in full currents) quite contrary Courſes to impugne the practiſe of Goſpel Truth, and perſecute the Witneſſes of it. This is the greateſt Apoſtacy guilded with Hypocriſie: For, *If the light of the eye* (ſaith our Saviour) *be darkneſs, how great is that darkneſs?* So, If ſound Doctrine it ſelf be (by uncharitablneſs) perverted to miſapplications, or made to oppoſe the Truth, and perſecute the Aſſertors of it; that's the greateſt Apoſtacy both from Faith and Charity; Therefore, they that fell *à toto*, totally fell from Faith of veracity, or from ſeeking after ſincere obedience, to impugne it, and perſecute the doers of it by a conſtant current of oppoſition, though many of them fell little, at firſt, from the Doctrine of Faith: For, groſs Hereſies, or Doctrine greatly corrupt, are more peculiar to

ſenſual

ſenſual Antichriſt (ſuch as the *Arrians* were, and *Mahumetans* are) than to Antichriſt Secular, and Spiritual, that fell leſs from the Doctrine of Faith, and perhaps more from manners, to manners not ſo ſenſual, but more injuſt, and mercileſs, which the ſequel will clearly ſhew.

But, at preſent, we ſhall begin to compare both (both the holy City, and City of Apoſtacy) together, that thereby both may plainly appear.

And firſt, They that fell leaſt, and they that (when they fell moſt) fell but in part, made up that Myſtical Body of the holy City (the perſecuted, ſcattered, and afflicted true Church) that was given into the hands of the *Gentiles* to be troden under foot for forty two months. And thoſe Church-Members, that fell wholly to the Apoſtacy of Antichriſt, were the moſt proper body of that City of Apoſtacy, and the principal part of thoſe *Gentiles*, that trod under foot the holy City (the revolted true Church) for forty two months, which (we ſhall find) are 1260 years, *Rev.* 11. 2, 3. Wherefore, the Goſpel Church, whileſt in Heaven clothed with the Sun (whilſt Her converſation was contrary to that triplicit Iniquity of the man of ſin) was conſpicuous becauſe in Heaven ſo clothed.

And the *Reader* may obſerve, That when ſhe (even her Witneſſes) changed her ſhining Raiment for ſable Sack-cloth, fell, and fled; She (falling but in part) was even then (though much leſs) diſtinguiſhable from Apoſtates *à toto*, that (about four hundred and ſeven, ten, or twelve) began to conſtitute (as the *major*, or chief part of his Myſtical Body) the Antichriſt predicted by Prophets and Apoſtles: Wherefore, the Lord *Du Pleſſis* ſaith, *That the Man of Sin is an Eſtate, whereof the Apoſtacy is the Body*. That is, Not a ſingle perſon, but (for the moſt part) a Political body Apoſtatical. *Antichriſt* (ſaith *Aquinas*) *is a Body, or Corporation, not a Man*: That is, Not

* Phil. Morn. *Hiſt. de Papat. p. 2.*

Aquin. *in Apocal. cap. 13.*

Not a ſingle perſon either individual, or ſucceſſive, but a body politick.

Auguſtine (keeping alſo the conformity of a City) calls him properly (though not ſo comprehenſively under the notion of the Beaſt and his Image) * the wicked City, and People unfaithful (contrary to the faithful People, and City of God) † who, as it were, profeſs the Faith, and live as they that believe not; that feign themſelves to be what they are not, and are called (not according to true, but falſe appearance) Chriſtians. Thus we ſee this Learned Father makes the man of ſin to be exactly the very ſame that I have done, and gives for ſubſtance the ſame deſcription of him; to wit, That this Corporation, or City, contrary to the People of God, are a People Apoſtate (not, or not ſo much, from the Doctrine of Faith, but) from Manners; Not Infidels, but (profeſſing the Faith) Livers like thoſe that believe not; and are onely (in a verbal profeſſion, and falſe appearance) Chriſtians.

* *Civitas impia, & Populus infidelium contrarius Populo fideli, & Civitati Dei.* lib. 20. de Civit. Dei, pag. 1215.

† *Qui velut fidem profiteantur, & infideliter vivunt; fingunt ſe eſſe quod non ſunt, vocanturque non veraci effigie, ſed fallaci imagine, Chriſtiani.* Ib. Et in Hom. 11. in Apocal, pag. 679.

Theſe Chriſtians of falſe appearance (repugnant to the City of God) cannot be, but by a *Synecdoche partis* (as *Auguſtine* calls them) the Beaſt, and his Image; but are in all Sects, and Nations (chiefly within the tenfold Pale of Papal *Rome*) both the threefold Body, and three Heads of this triplicit City of Apoſtacy, called *ſpiritually, Sodom and Egypt, where alſo our Lord was Crucified.*

What City or Corporation of Apoſtacy this is, this Text further ſhews; and ſaith, *It is a great City*, Rev. 11. 8. None of its Type Cities, or Countries (though all great) could equal it in its dimenſions: that is, neither *Sodom*, nor *Egypt*, nor *Babylon*, nor *Jeruſalem*, nor *Rome* Pagan could ever equal

Her greatneſs: They were but ſingle Cities, or Countries; but this was conſtituted of ten parts, or Nations: *And the tenth part* (ſaith the text) *of the City fell*, Revel. 11. 13. *Chap.* 13. 1.

Secondly, This City is here further diſtinguiſhed from all her Types; they were but literal Cities, or Countries; but this is a Spiritual City; *Spiritually called* (ſaith the text) *Sodom, &c.* that is, A Myſtical Corporation (according to thoſe Writers Record) of wicked ones, who leaſt, or at leaſt, little ſeem to themſelves, or ſenſual eyes, to be what they are; and therefore Spiritual.

Thirdly, This Spiritual City is further diſtinguiſhed in the text to be threefold; *Spiritually called* (ſaith the text) *Sodom, and Egypt, where alſo our Lord was Crucified:* that is, Tenfold in her dimenſion, but threefold in matter and form: A monſtrous Chaos of many Sects of evil manners: A Miſcellaneum of a manifold confuſion, but all refer'd and confined in the text, to three more general Claſſes, or Orders of Profeſſors.

Theſe three ſorts of Profeſſors (conform to the filthy manners of *Sodom* and *Egypt*, and of cruel and hypocritical *Jeruſalem*) Conſtituted (as the whole matter of it) the tenfold body of Antichriſt: Nor is there, nor can there be, any other ſubſtance or matter in that body, but theſe three ſorts of Profeſſors only; *For, all that is in the world* (ſaith the Apoſtle, 1 *Joh.* 2. 16.) is the *luſt of the fleſh, the luſt of the eyes, and pride of life.* And theſe are the threefold form of that matter, which makes that matter be what it is.

But (may ſome ſay) *there is more in the body of Antichriſt than theſe three luſts; For, the Mahumetans are filled with Infidelity, Modern Sects with Deceits; The Jewes are faſt bound in Chains of blindneſs (though they cannot be accounted, ſo properly, any part of the Apoſtacy) the preſent Papiſts ſurpaſs their Predeceſſors*

in

in unſound Doctrine and Idolatry; And groſs ignorance, and barrenneſs in good works overſpreads almoſt all Profeſſors.

I Anſwer; That (though all theſe Iniquities ſuperabound in the body of Antichriſt, yet) they make, and perfect no more, nor any other than theſe three luſts; becauſe all ſins in all Sects, ſpring from this threefold Fountain, and are the very ſame luſts exerted, or the fruits and effects of them.

Luſt (Covetouſneſs) is the root of all evil; therefore, this threefold luſt muſt be the root of all evil in the World, and that moſt prevalent in (its proper ſubject) this threefold body. For,

Spiritual *Sodom*, and her Head (the Dragon) is the proper ſubject of the luſts of the Fleſh, whoſe works are manifeſt, *Gal.* 5. 19.

Spiritual *Egypt*, and her Head (the Beaſt) is the more proper ſubject of the luſt of the Eyes (worldly avarice) whoſe works are more wicked, and leſs manifeſt.

The Antitype where (or in whoſe type) our Lord was crucified (cenſorious, proud, blind, phariſaical Profeſſors) and her Head (the falſe Prophet) is the proper ſubject of Spiritual Pride (ſelf-love, ſelf-elation) whoſe works are moſt wicked, and leaſt manifeſt, 2 *Theſ.* 2. 4, 9, 10.

Such as the Soul is in the body, ſuch is this threefold Luſt in the body of Antichriſt; *Hæc tria pro trino Numine mundus habet:* Theſe three Luſts are the Trinity (the threefold ſupream object) of the Antichriſtian World. For, ſenſual ſatisfaction of the luſts of the fleſh under looſe forms, or the free purſuit of ſinful pleaſures in ſome formal way of Worſhip is the ſupream object, which Spiritual *Sodom* ſeeks after.

And, if Spiritual *Egypt* may obtain wealth and worldly preferment to ſatisfie the greedy luſt of her eyes, and may but deeply deceive (indeed her ſelf) by ſome outward way of Worſhip: This is the ſupream object after which ſhe ſeeks.

So, If the Antitype where (or in whose type) our Lord was crucified (Professors proud, and Pharisaical) can but have wealth without hand, or heart to use it, and may but obtain (what *Diotrephes* drove at) Preheminence in Churches (though it be by depraving men of parts, or piety, or by taking peace from the Earth) this is, as it were, all in the world (the supream object) she looks after. For, this was her grand design till *Phocas* (not perhaps by free grant) confer'd it upon her: wherefore, these three lusts (though link'd by a promiscous complication in many Professors) are all (the efficient, and object of all wickedness) that is (saith the text) in the world.

And, If the Spirit of Truth assert, That this threefold lust is all that's evil in the world, then how can any man doubt, or dare deny, That these three lusts are all that constitutes and denominates the whole body of Antichrist in (their proper subjects, its three parts) Spiritual *Sodom*, and *Egypt*, where also our Lord was crucified.

The Premises are also plain in those three Temptations wherewith Satan assayled our blessed Saviour: He (first tempting him to sensuality) said, *If thou be the Son of God, command that these Stones may be made bread.*

Secondly, He (tempting him to worldly Covetousness) shewed him all the Nations of the world, and said, *All these will I give thee, if thou wilt fall down and worship me.*

Lastly, The Devil (tempting him to the most desperate lust of Spiritual pride, and sin of presumption) set him upon a Pinacle of the Temple, and said, *Cast thy self down; for, it is written, He shall give his Angels charge over thee.*

And why did not the Devil tempt him to something more, or by something else, than these three lusts?

Because there was nothing else, or more to tempt him to, or to tempt him by; for, all that is evil in the world is the lust of the flesh, the lust of the eyes, and pride of life: And, therefore,

therefore, muſt be all that conſtitutes and compleats the whole body of Antichriſt.

Thirdly, The truth of the premiſes appears in the Parable of evil grounds; for, we find three evil grounds (*the High-way, the Thorny, the Stony*) and no more; becauſe there are no more grounds myſtically and truly evil, but only Senſual, Secular, and Spiritual Antichriſt, ſerving the luſts of the fleſh, the luſts of the eyes, and pride of life; and therefore called ſpiritually, *Sodom, and Egypt, where alſo our Lord was crucified.* For,

Fourthly, The Apoſtle plainly explicates thoſe former *texts* by a threefold Epithite, *James* 3. 15. *The wiſdom* (ſaith he) *of this World, is Earthly, Senſual, and Deviliſh.*

Theſe three Epithites, abundantly confirm the truth of this City's triplicity, and alſo ſhew what I mean by Antichriſt *Senſual, Secular,* and *Spiritual.* And,

Firſt, By *Senſual Antichriſt,* I mean ſuch Profeſſors as are profanely looſe, careleſly ignorant, or groſly heretical.

Secondly, By *Secular Antichriſt,* I mean ſuch Profeſſors as are (according to the Apoſtles Epithite) Earthly; that is (for ſo the word ſometimes imports) Worldly, Covetous, or Earthly-minded Profeſſors, whether Civil or Eccleſiaſtical. I alſo oft uſe it (as it more uſually imports) for Lay Perſons, and Powers Civil, or Temporal.

Thirdly, By *Spiritual Antichriſt,* I mean ſuch Profeſſors (whether Temporal, or Eccleſiaſtical) as exert, or hold forth Spiritual wickedneſs; to wit, ſpiritual pride, buſie ignorance, bloody faction, blind and raſh cenſures, &c. that is, ſuch in the Antitype, as (by ſuch practiſes) moſt crucifie Chriſt myſtical, and kill his Witneſſes, as their type (the Phariſees) were chief of thoſe that crucified Chriſt in Perſon.

Wherefore, I mean, by *Antichriſt Senſual, Secular, and Spiritual,* ſuch in all Sects, whoſe wiſdom (or indeed whoſe luſts)

luſts) are (according to the words of this text) Senſual, Earthly, and Deviliſh: And this the *Reader* may obſerve, as a rule, in reading the ſequel of this Treatiſe.

All that is in the World (ſaith *John*) *is the luſt of the fleſh, the luſt of the eyes, and pride of life*, Joh. 2. 16. And the wiſdom of this world (ſaith *James*) is *ſenſual, earthly, and deviliſh*: That is, The threefold Antitheſis to Goſpel-Truth, and the Church of God is ſenſual, ſecular, and ſpiritual Wickedneſs, which (in thoſe three ſorts of Profeſſors aforeſaid) wholly conſtitutes this threefold City.

Fifthly, That which confirms, yet more fully, the truth of this City's triplicity, is that threefold diviſion of it, which ſhould forerun its final diſſolution, *Rev.* 16. 19. *And the great City was divided into three parts*: Theſe words (well underſtood) fully prove, That thoſe three ſorts of Profeſſors are (in oppoſition to the holy City, or true Church) the triplicit matter of this threefold City.

This City (*called*, in the 11th Chapter, *ſpiritual Sodom*, &c.) is called (in this 16th Chapter) *Babylon the Great*: We ſhall therefore, further enquire what this City was, and why thus called (in two different texts) by two different Appellations. And firſt,

What this threefold City (in the 11th Chapter) was (for matter and form) we ſhewed before; And that City (divided into three parts in this 16th Chapter) is the ſame City which we find, in the 11th Chapter, made up of the ſame three parts.

Nay (ſay ſome Aſſertors of groſs abſurdities) there are but two parts in your ſuppoſed threefold City; For, *Sodom*, and *Egypt*, where alſo *our Lord was crucified*, are but two parts, becauſe but *two places* are expreſt.

The folly of this common Cavil will eaſily appear thus: Suppoſe I name two places, and infer a third; As *Leiceſter*, *Lutterworth*,

Lutterworth, where alſo our late King was beheaded: So the text names two places, and infers a third; *Spiritual Sodom, and Egypt, where alſo our Lord was crucified:* Here's the ſame numeral parity *(mutato nomine)* of parts, or places.

But it were abſurd, beyond belief, for a man to ſay; There are but two places in the inſtance illated, becauſe but two *(Leiceſter,* and *Lutterworth)* litterally expreſt: For, The King was beheaded in neither: But there was a third place (where the King was beheaded) as clearly infer'd, as if it had been litterally expreſt, which place was then the ſaddeſt and moſt direful place of all the three. So, it's no leſs ſenſleſs to ſay, The City in the text had but two parts, becauſe but two places *(ſpiritual Sodom, and Egypt)* are litterally expreſt: For, Chriſt was not crucified in *Sodom,* nor *Egypt*; But a third place (both in Type and Antitype) is as clearly infer'd, as if it had been litterally expreſt: to wit, In the Type, that bloody City of blind Devotion (Proud, Factious, Phariſaical *Jeruſalem)* where our Lord was crucified: So this Antitype City neceſſarily infers a third (ſpiritually proud, factious, hypocritical) Polity, that (though not primarily) ſhould, eſpecially, crucifie Chriſt Myſtical, and kill his Witneſſes *Rev.* 11.2. *Dan.* 7.25. But,

Some (not thus ſatisfied) ſay, That City was but one: So ſay I, ſo ſay the texts; but, that it ſubſiſted of a threefold matter, or of three parts, the texts ſay expreſly; And *their dead bodies ſhall lie in the ſtreet of the great City:* There that City is but one; But *called, ſpiritually Sodom and Egypt, where alſo our Lord was crucified.* There's the three parts, or threefold ſubſiſtence of that City; *And the great City was divided into three parts,* chap. 16, 19. There's that City, in exiſtence one, but of a threefold ſubſiſtence imply'd.

Some obſerve, That *Jeruſalem* (at the deſtruction of it) was divided into three parts. The learned *Hammond* obſerves,

That

That *Rome* Imperial was (at its deſtruction) divided into three parts (Heathens, Hereticks, and Orthodox much Apoſtate in manners: And the *text* ſaith expreſly, That this City (the Decapolity of Papal *Rome*) ſhould be (about the time of the diſſolution of it) divided into three parts. And why into three parts at its diſſolution; but becauſe it was, at firſt, conſtituted of three parts, and ſubſiſted of the ſame three parts, after the conſtituting of it: to wit, of a ſenſual, ſecular, and ſpiritual matter, called Spiritually, *Sodom* and *Egypt*, where alſo *our Lord was crucified*; becauſe ſerving the luſts of the fleſh, the luſts of the eyes, and pride of life, and miſled by a threefold wiſdom of worldly folly; *The wiſdom of this World* (ſaith the text) *is Senſual, Earthly, and Deviliſh.*

This threefold City ſubſiſted (as the three parts of it) of this threefold matter aforeſaid; not diſtinguiſhed by diſtance of place (though not wholly without that) nor by an unmixt juncture of the matter, groſs, and entire; becauſe commixed (at leaſt in a great meaſure) by a promiſcuous confuſion. For Example, The Compoſition of *Pilulæ Ruffi*, is made up of a threefold matter (*Myrrh*, *Aloes*, and *Saffron*) not of each unmixed; but this threefold matter, incorporated, makes one Maſs, wherein each part hath, notwithſtanding, its peculiar propriety, and operation; So theſe three ſorts of Profeſſors (the Profane, Proud, and Worldly) made up (as one Maſs) this great City (the Decapolity of Papal *Rome*) by a promiſcuous complication of all three. Therefore, the threefold diviſion of it is, or may be, much after the ſimilitude of that threefold diviſion of *Rome* Imperial, obſerved (as aforeſaid) by the Learned *Hammond*. We ſhall examine and compare the threefold ſub-antitype in our Saviours time with its Prototypes, and their and its Antitypes: And,

Firſt, There was then (in *Judea*, and *Jeruſalem*) a ſenſual ſubantitype-part, whom the proud *Phariſees* called *Sinners*, and

and our Saviour, *Publicans and Harlots:* Theſe were (for ſenſuality of life, and diſſolute looſneſs) indeed Sodomites in *Judea* and *Jeruſalem*, and agreed well with *Sodom* as their Prototype, and with their Antitype *Spiritual Sodom*, which is only ſuch looſe diſſolute profeſſors in all Sects of the Papal Decapolity, as (under ſome careleſs, trivial form, and profeſſion of Chriſtianity, or, perhaps, even without that) follow after Senſuality, as the Sodomites did: *The wiſdom of this world* (ſaith the text) *is* (firſt) *Senſual*.

Secondly: A ſecond ſub-antitype-part in our Saviour's time, was the Secular part of *Judea*, and of its Metropolis, minding (like literal *Egypt*) Earthly things: *Pharaoh* and his Servants (to ſecure that Kingdom by contrary means) ſlew the new-born males of *Iſrael* (ſuch Cockatrice-egs are hatcht by covetouſneſs) So *Herod* alſo to ſecure a Kingdom (an Earthly Kingdom alſo) ſlew the new-born males of *Iſrael* at the birth of our Saviour: *Pilate* and others expreſt the ſame wiſdom (covetous ſelf-deſtroying wiſdom) at the death of our Saviour: And what was this ſecond part, but *Egypt* plainly ſprung up (as a Sub-antitype) in *Judea:* Here's the very identity of the ſame wiſdom, the reality of the ſame works betwixt both the Secular parts of theſe two Kingdoms: And this Sub-antitype part (as it exactly agrees with its Prototype, literal *Egypt*) agrees exactly with its Antitype, Spiritual *Egypt*, whoſe wiſdom of earthly avarice hath the ſame ſuperſcription with that of the Sub-antitype in our Saviour's time, and with its Prototype.

This ſecond part ſeeks (like *Nabal*) worldly gain by that wiſdom, and wicked frugality, that produceth indeed (with the loſſe of their lives, and ſouls) the loſſe of it.

This ſecond part (theſe Profeſſors of Woolf-like wiſdom and greedy avarice) are ever very buſie in buying and ſelling; yet will not buy, but ſell the Truth; or (if they do) will pay

no price conform and adequate to the worth of it, nor recompence the Witneſſes thereof according to their juſt deſerts: *Come* (ſayes *Pharaoh*, when he went about a work of this wiſdom) *let us work wiſely*: And theſe (*Egypts* Antitype) will needs ſeem more religious and ſober, than Spiritual *Sodomites* are, and, in buying the Truth, can go a wiſer and cheaper way to work, till (through the folly of this earthly wiſdom) time, truth, and their life are all loſt together: The wiſdom of this world is (ſecondly) *earthly*.

Thirdly; The third part in the Sub-antitype was the Phariſaical part, moſt blind, proud, and bloody: We find the Prototype, by our Saviour himſelf, thus expreſt: *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent*, &c. *Mat.* 23. 37. That is, The Hieruſalamites, Apoſtate Predeceſſors (their Prototypes in pride and cruel Perſecutions) killed the Prophets, and ſtoned thoſe that were ſent unto them: And their ſucceeding Sub-antitype (the *Phariſees* in our Saviour's time) followed, or rather far exceeded their examples for factious pride, and blinde and bloody ignorance: They (by heady prejudices, raſh cenſures, and wicked ſurmiſes) perſecuted the Apoſtles, killed the Saints, and crucified Chriſt the King of Righteouſneſs: The ſame wiſdom of ſpiritual pride works in their Antitype the ſame wickedneſs, ſerves to kindle Seditions, to create Cavils, to multiply contradictions againſt the Truth and its Witneſſes, and to raiſe much ſtrife of words to wicked purpoſes, as their Type (the *Phariſees*) did againſt our Saviour; Of whom he expreſly ſaid (which is rather more true in their Antitype) *You are of your father the Devil*, &c. The wiſdom of this world is (Thirdly) *Deviliſh*.

This third part in the Prototypes, and the Sub-antitypes, was moſt infamous for cruelty: And this third, Antitype-part (in all Sects of the Papal Decarchy) is the moſt direful impugner

impugner of Goſpel-Truth, and perſecutor of the Witeſſes of it. But I have ſpent time too much about this trivial Cavill.

This City therefore (we clearly ſee) ſubſiſted (at its firſt building) of three parts, as it was to be (before or about its final diſſolution) divided into three parts. And

Secondly; It's called ſpiritually, *Sodom and Egypt, alſo our Lord was crucified*, as an aggregate of all three the firſt building of it: But called *Babylon* in its diſſolution, becauſe divided (as *Babel* into ſpeeches) into a confuſion of many modern Sects and Sub-diviſions, but chiefly into three parts.

That this City ſubſiſted of three parts, is proved ſufficiently: But what that City (ſo ſubſiſting) is, remains to be further proved; which I ſhall ſhew in part here, but more fully when I come to handle the *Epocha's* of the ſix Vials and ſix Trumpets ſynchronizing therewith, in 1260 years: For the moſt judicious Writers (ſo far as I find) are apt (more or leſſe) to miſtake this City.

The moſt (or almoſt all) Orthodox Writers miſconceive that City (in *Apoc.* 17 & 18 chapters) to be Papal *Rome*, and the ſame City in the 11th & 16th chapters; becauſe that City (in the 17th and 18th chapters) is called *Babylon the great*; and that City in the 11th chapter is in the 16th chap. ſo called alſo; wherein their groſſe miſtakes may be clearly manifeſt. For,

That City (called *Babylon the Great* in the 17th and 18th chapters) was (more properly and literally) the literal City of *Rome* Pagan and Imperial; becauſe five of her heads were faln, and the ſixth exiſted when *John* wrote, which was above three hundred years before the firſt head of Papal *Rome* did, or poſſibly could aſpire: For, *Intus exiſtens prohibet alienum*; It was impoſſible for *Rome* Papal to riſe up in power, until

Pagan and Imperial *Rome* (that letted, and ſhould lett her riſing up) was taken out of the way, as the Apoſtle expreſly foretold, and I ſhall prove from primitive Fathers in its due place, 2 *Theſſ.* 2. 7.

Herein the learned *Hammond* (in expounding thoſe 17th and 18th chapters, to intend Pagan and Imperial *Rome*) did not much deviate; for they did not intend Papal *Rome* otherwiſe than as that City in the ſaid chapters (to wit, Pagan *Rome*) was the *penultimate* Antitype of Prototype *Babylon*, and might be (in ſome reſpects only) a Prophetick ſhadow of her immediate Antitype, *Rome* Papal; And Shadows and Subſtances are diſtinct things. But,

That City in the 11th and 16th chapters (called alſo *Babylon the Great*, ver. 19.) was (contrary to the tenents of many learned Writers) *Rome* Papal only, without the leaſt relation to Pagan *Rome*; becauſe we find it ſtanding under the ſix Vials and Trumpets, and falling under the ſeventh Trumpet and Vial, whom *Rome* Pagan and Imperial never reached; And ſo the moſt reformed Writers, almoſt generally, maintain: That the tranſactions of the ſeven Trumpets and ſeven Vials reſpect Papal *Rome* only, though they miſerably (if I may ſay it) confound thoſe Vials and Trumpets, and tranſactions under both. But,

The Epoche of the ſix Trumpets, or (which is all one) of the Witneſſes Sackcloth-Prophēſie, is 1260 years, chap. 11. 3. And the Epoche of the ſix Vials of the Plagues, and Wrath of God, or (which is all one) of the Witneſſes ſmiting the Earth with all Plagues, was 1260 years, chap. 11. 3, 6. And the Period of the ſixth Trumpet and ſixth Vial conterminates (as the beginning of the firſt Trumpet and firſt Vial began) the duration of this triplicit Decapolity of Papal *Rome*, ch. 11. 13, 15. ch. 16. 17, 19. Therefore, this threefold City of Papal *Rome* muſt have (of neceſſity) the ſame Epoche of 1260 years,

years, with the ſix Vials and ſix Trumpets; And that more inevitably, becauſe that time is alſo the expreſſe predicted duration of this City (treading under foot the holy City) and of her proper head, ch. 11. 2, 3, 8. ch. 13. 5. And this may make the premiſes no leſſe than fully concludent. But,

The proper Epoche of Pagan *Rome* (from the time that *Pompy* reduced *Judea* under its Juriſdiction to the diſſolution of it) was about 460 years, which are 800 years leſſe than was the Epoche of this threefold City: Therefore, it follows irrefellibly, That this City (called *Babylon the Great*, in the 17th and 18th chapters) muſt of neceſſity be the literal City of Pagan and Imperial *Rome*.

But it follows inevitably, That this City, in the 11th and 16th chapters (called alſo *Babylon the Great*) muſt be the tenfold Tripolity of Papal *Rome*.

Nay (ſay ſome) that City in 17th and 18th chapters is one and the ſame City, becauſe both have one and the ſame Names, and are both called *Babylon the Great*.

I anſwer: Prototype, or literal *Babel*, was called *Babylon the Great*, *Dan.* 4. 30. Therefore that City in the 17th & 18th chapters, and that in the 11th & 16th chapters, muſt be Prototype and literal *Babylon*, becauſe they have the ſame Epithet and Appellation; *Sed fædiſſima foret inconſequentia*: This abſurdity is moſt ſhameful: For, Prototype *Babel* only was, in her time, *Babylon the Great*, Dan. 4. 30. And *Rome* Pagan and Imperial was (as the *penultimate* Antitype) *Babylon the Great*, only in her time, *Rev.* 17. 5. & 18. 2. And ſo *Rome* Papal (a Spiritual City, containing ſometimes ten Nations) was (and ſhe only in her time) *Babylon the Great*, Rev. 11. 8. & 16. 19. This the Reader may carefully obſerve, and ſeek diligently to diſcern the diſtinct intents of thoſe Texts to avoid confuſion: For ſuch dangerous and univerſal miſtakes in Scriptures are the ſeeds of wicked Sedition, of

endleſs Diſſatisfaction betwixt Diſſenting Brethren, and oppoſe Truth and Peace.

But all *Papiſts*, and ſome *Reformiſts*, will have all thoſe Texts to intend Pagan *Rome* only, which is true only in thoſe Texts of the 17th & 18th Chapters: But thoſe Texts in the 11th and 16th Chapters, hold forth *Papal Rome* only, as we have proved, and ſhall further prove: Therein all *Papiſts*, and ſome *Reformiſts* (though not miſtaken in the former Texts) are much miſtaken. But,

Secondly; All *Reformiſts* beſides will have all thoſe Texts to hold forth *Papal Rome* only, and thereby ſtrengthen the hands of the *Papiſts* exceedingly againſt themſelves, and againſt the Truth: For (ſay the *Papiſts*) That City in the *17th* and *18th* chapters (we are ſure) was Pagan and Imperial *Rome*, which is ſo clear from the Texts, that it's impoſſible to have the leaſt Plea for any juſt ground againſt it; Becauſe five of its heads were faln, and one exiſted when *John* wrote, which was above 300 years at leaſt (as the *Reformiſts* themſelves affirm) before *Rome Papal* was in being.

But the *Reformiſts* themſelves, almoſt generally, confeſſe with us, That all the ſaid Texts hold forth one and the ſame City: And we certainly know (by irrefellible record from Sacred Scripture and Church-Hiſtory) that the City in the 17th and 18th Chapters, was *Pagan* and *Imperial Rome*, and we are ſure it's one and the ſame City (for that the *Reformiſts* themſelves confeſs) with that in the 11th and 16th Chapters: Therefore that City, in all the ſaid Texts, muſt be (even by the neceſſary and inevitable conceſſion of all *Reformiſts*) Pagan & Imperial *Rome*, and hath not the leaſt relation (though all Reformiſts, confeſſing it indeed, affirm the contrary) to *Papal Rome*: wherefore (not the Scripture, but) the Reformiſts (by their miſtakes in them) charge us with much falſehood; But the Scriptures themſelves charge them as their

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Corrupters, and our falſe Accuſers: For if all thoſe Texts hold forth (as all Reformiſts confeſs, and we affirm) one and the ſame City; Then that City (we are ſure) muſt be Pagan and Imperial *Rome*; for thoſe Texts in the 17th and 18th Chapters, intend (againſt all contradiction, or any plea to the contrary) *Pagan* and *Imperial Rome*.

Thus the *Proteſtants* (in a manner joyntly and generally) give their power againſt the *Papiſts*, to the *Papiſts* againſt themſelves, and (by theſe and many like miſtakes in Scripture) ſtrengthen their hands againſt the Truth: Such miſtakes (or this only) are enough to maintain the *Papiſts* (whom they ſhould reprove and refel) in their opinions to eternity.

And theſe, and many ſuch miſtakes amongſt *Papiſts*, amongſt *Proteſtants*, and amongſt Profeſſors different from both, keep back (till they be refelled, and thoſe miſtakes removed) all Societies of diſſenting Brethren from concentring in one Spirit of Truth and Peace.

But if it undeniably and irrefellibly appear, That thoſe Texts in the 11th and 16th Chapters hold forth *Papal Rome* only, with her Subdiviſions: Then, *de illis actum eſt*, their work is done for them: They muſt be (as he that had not on his Wedding-Garment) for ever ſpeechleſs and remain ſilent: Or rather they and their Sects, ſhall (as the Text foretold) give glory to the God of Heaven, chap. 11. 13.

Benhadad ſent Bands of Souldiers to take *Eliſha* in *Dothan*, but they miſtook the City, and miſtook the Man, went to ſeek both in *Samaria*; and miſtook at firſt that City alſo: Therefore, they were far from accompliſhing their Maſter's deſign that ſent them: So the beſt Writers, and Expoſitors, are ſent by their great Maſter in Heaven, to the great City of Confuſion (complex of many Sects) to convert Papiſts and Infidels, to refel Errors and reform Manners; to convince and unite diſſenting-Brethren. But then here's the miſery:

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They miſtake this City, or the meaning of thoſe Texts that hold it forth: Therefore (it ſeems to me) ſome of them have cauſe to fear (till theſe, and many like miſtakes be removed) leſt they ſhould fall ſhort of accompliſhing their Maſters deſign that ſent them.

Here ſome ſtrong pleaders for groſs miſtakes may object, and thus ſay, *Corah* and his Company coming to *Moſes*, told him he took too much upon him: But we may much better ſay of you, You take too much upon you, are very bold, too proud, in thus reproving even the beſt Expoſitors.

I anſwer: It's the ſtrict charge of the living God, *Thou ſhalt not hate thy Brother, but reprove him plainly*: And faithfull obedience to this Command is the effect of humility, and fruit of Charity: But they that hinder or oppoſe this practice, or reprove fidelity in this duty, ſeem rather to hold forth the pride of the Son of Perdition.

Secondly: Nor will I willingly run the hazard of *Eli's* partiality, and only ſay, It's not well done, it's an ill report, but rather by plain reproof diſcharge my duty: Is the Church of God (like *Joſeph's* garment) all rent (as by ſome evil beaſt) by means of many groſs miſtakes and errours in Opinions, and Manners? And is this a time for many (if not the moſt learned and religious) Writers and Expoſitors, to multiply miſtakes, to encreaſe errours in opinions and manners, to contend earneſtly for them, as if they were the Faith delivered, and to corrupt and deceive themſelves, and others by perſiſting ſo doing.

Nor do I here denote theſe few, but many (precedent, ſubſequent) groſs miſtakes, which make men not know whether they ſhould be Papiſts, or Proteſtants, or neither; nor are they certain whoſe dictates to obſerve, what Sect to follow: Wherefore do Reformiſts hold Papiſts in ſuſpence? why hath they themſelves betwixt pluralities of opinions? Let them, at

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leaſt learn to know their miſtakes in opinions and manners, or meddlē not with Papiſts: For, till this be firſt done, they but fortifie the Papiſts, and their ſubdiviſions in their errours againſt themſelves, and create diſcords in, and amongſt thoſe that diſſent too much already: Hence it occurreth, That the Chriſtian World, and even the Church of God, are ſo dangerouſly divided, that thoſe diviſions threaten to deſtroy States and Churches: Full conviction, therefore, in few words, may ſtand in ſtead in this ſad juncture of time, *Firſt ſeek the Righteouſneſs of the Kingdom of God*, and Forms (the ſtrife of theſe times) muſt follow: what true Forms of Godlineſs (not repugnant to the preſent Government) are, and what the power of it is, will (I hope) both briefly and plainly (in its due place) appear: For (not from, but about theſe) moſt, and the moſt dangerous miſtakes ariſe.

Errours in Opinions and Manners are (in their effects) wild-fire in the Church of God, and Governments of Men; So theſe times too truly teſtifie: Wherefore, it's the duty of all to endeavour (firſt and above all) to quench thoſe Church and State-conſuming flames: So Diſcords may ceaſe, diſſenting-Brethren be fully ſatisfied, firm Peace procured to all people: Therefore, this endeavour (the more it's contradicted or diſowned) is every man's firſt and chief duty: But if any Writers think I do them the leaſt wrong by theſe reproofs, let them plead; I impetrate no partiality: Let them (be they few or many) give their conjoynt Objections in writing: But, if any bring more convincing evidence, I ſhal humbly and thankfully acknowledge my ſatisfaction from their hand. But,

Secondly, Some may ſay; That City in the 17th chapter (and that in the 18th chapter is the ſame) is called *Myſtery, Babylon*: Therefore it muſt be Papal *Rome*.

I anſwer; *Rome* Heathen and Imperial (chiefly when the

Orthodox, apoſtate in manners, were ſupream) was called *Myſtery, Babylon*; becauſe her Iniquity, and Myſtery of that Iniquity, increaſed as the Papal Apoſtacy increaſed, until ſhe was temporally tranſlated in four hundred and ten, or twelve, and ſpiritually devolved into Papal *Rome:* But that this City can be Papal *Rome*, cannot poſſibly be credible to any ſenſible perſon (that well conſiders it) for the reaſons aforeſaid, and thoſe that follow. But,

Thirdly; *Heathen Rome* (even before apoſtate Chriſtians had the power) might be *Babel myſtical*, becauſe ſhe was not *literal* or *Prototype Babel:* And thus alſo ſhe (in Scripture-ſenſe) vvas, or might be called *Myſtical Babylon*. But,

Fourthly; The title and epithet of *Myſtery*, vvas more meet for *literal Rome*, vvhen her Apoſtate Chriſtians had power, than for *Papal Rome* at her firſt commencement: Becauſe *literal Rome* at laſt, and not *Papal Rome* at firſt, had the greateſt Myſtery, or deceitful plea, to be the Apoſtles ſucceſſors in ſound doctrine and good manners, for their late predeceſſors had been ſuch: but they themſelves were faln (ſay the Texts and Church-hiſtory) to be *an habitation of Devils, &c.* chap. 18. 2. Therefore St. *Jerom* himſelf applyeth all thoſe texts in the 17th and 18th chapters (as *The Purple-Whore, Myſtery, Babylon*, and *an habitation of Devils, &c.*) to *Imperial* and *Chriſtian* (but *Apoſtate*) *Rome*, and not to *Rome Papal:* And the Athority of a primitive Father, of ſo great note, together vvith the record of Scripture, and Church-hiſtory, may abundantly counter-ballance the groundleſs contrary opinions of all other miſtaking Writers. For,

Hieron ad Marcel. viduam. Idem cont. Jovin. lib. 1. Et in Lib. Didimi de Spirit Sanct.

Fifthly; *Rome* Imperial and Chriſtian, but Apoſtate in Manners, was a Myſtery (a man would think) of more Iniquity than *Papal Rome* ever was for many Ages after her firſt commencement, becauſe ſhe was (a little before her final exciſion) faln to be the *Mother of Abominations and Filthineſs*,

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(which *Rome Papal*, her daughter, inherited) and became (*Terribilis, miſcens Sanctis Aconita, Noverca*) no more a nurſing Mother, but a moſt cruel Stepmother to the then flying true Church, and to the chief of the primitive Fathers: For, her whole Fraternity (to a man) conſpired againſt St. *Jerom*, * as himſelf witneſſeth; And ſhe became (as *Salvian* teſtifies) more intolerable for her filthineſs, than the very *Arrians* (the worſt of Sects) were: The harveſt of her Abominations (her Avarice, Iniquities, and black Conſpiracies againſt the beſt of Saints) was (as *Rome Papals* ſins now are) fully ripe immediately before her final downfal: Therefore *Theodoſius* (that great and good Emperour) loathing to die upon ſuch a dunghil, liv'd with St. *Ambroſe*; *Jerom* fled (as from a Captivity) from her before her approaching fall, and God called his People out of her, leſt they ſhould partake of her ſins, and receive of her plagues. But,

* *Ibid. Salvian lib. de p. vid.*

Contrarily; *Papal Rome* (though myſtical alſo, and called a *Spiritual City*, chap. 11. 8.) was called, *The place prepared of God to preſerve his Church for* 1260 *years, from the rage of the ſecond Dragon*, chap. 12. 6, 14. For, thoſe two texts, in one and the ſame chapter, are not only a twofold Witneſs in the Word of Truth, but the Experience of Ages doth alſo witneſs; That there was never any other place, that ever did, or poſſibly could preſerve his Church in ſuch ſort ſo long, but only *Papal Rome* with her Subdiviſions: She was more a Nurſing-Mother, than a Stepmother, for about eight hundred years, to the Goſpel-Church, a fit place prepared of God for her defence as aforeſaid, and ever had, and ſtill hath (which the ſequel will clearly ſhew) a reverend eſteem for St. *Jerom* as chief of the primitive Fathers, whom Apoſtate *Rome* primitive (by joynt confederacy) conſpired againſt: Therefore, this City in the 11th and 16th chapters (and not that in the 17th and 18th chapters) muſt be the tenfold Spi-

ritual πολιτεία, or City of *Papal Rome*, humbled, and ſomewhat reformed at firſt (and ſo prepared of God) by the then late dreadful fall, and tranſlation of *Imperial* and *Chriſtian Apoſtate Rome*: I paſs by (for brevity in this place) thoſe ſeveral joyful Acclamations and Alleluia's of the Church in the 19th chapter, which ſhe expreſt in, under, and at the beginning of *Rome Papal*, after the fall of *Chriſtian Apoſtate Rome*; which Alleluia's, as alſo above 800 years of the firſt Dragon's binding, fell out, and were fulfilled in the firſt times of the Beaſt, and falſe Prophet Papal, chap. 19. 20. & chap. 20. 4. But the perfect dilucidation of theſe things (though intelligent Readers may at preſent perceive them) appertain to their due places in the ſequel, where we handle them at large.

Sixthly; This threefold City, and the Holy City co-indent in a contrariety: *But the Court without leave out, for it is given to the Gentiles, and the Holy City ſhall they tread under foot, &c.* chap. 11. 2.

The Holy City: There's the City of God (the Goſpel-Church) *troden under foot.*

They (thoſe Gentiles that trod her under foot) There's this threefold City, in the 8th verſe more fully ſet forth.

Both are Cities: Therein they co-indent.

The Holy City ſhall they tread: There's their enmity, or contrariety.

This contrariety, and its cauſe, is threefold. And firſt,

The Holy City is contrary to Spiritual *Sodom*, in oppoſing ſenſuality.

Contrary to Spiritual *Egypt*, in impugning ſordid tenacity.

Contrary to Apoſtate *Salem*, in oppoſing factious pride and ignorance.

This threefold oppoſition from the Holy City, is the ſum of all Chriſtian duty: Herein (or in nothing) muſt all Miniſters

ſters exerciſe their Preaching, and they, and all Saints their practice, for their own Salvation, and examples to others.

The contrary oppoſition from this threefold City, is the ſumme of all iniquity in the tenfold body of the Apoſtacy of Antichriſt: What that threefold Iniquity (becauſe wrapt in the darkeſt myſtery of deceit) is, we ſhall ſhew in its due place, and ſo ſeek to remove many groſs miſtakes, in manners, amongſt all Sects, Societies of diſſenting Brethren, and (too much) amongſt true Saints, that ſo men may better know how, and what to reprove, or preach againſt, and a right means to true peace and proſperity plainly appear: For, *How ſhall they preach* (the Text ſayes) *unleſs they be ſent?* And we may ſay (I ſay not of all) of too many; How ſhall they be ſent to reprove, that know not how to reprove? or to preach, that know not what to preach (know not what Manners, what Opinions to approve, what to preach againſt:) By this means deadly ſtrife and diſcords are built upon miſtakes frequently every where; but Peace inviolable is not built upon the pillar and ground of truth. But

The Holy City or true Church, is no literal, but a Spiritual City: For her Type (the Jewiſh Church) was a Spiritual, and no literal City, but ſometimes ſcattered in all the 127 Provinces from *India* to *Ethiopia*, Eſth. 8. 9. & 9. 30.

So her Antitype (the Holy City, or Goſpel-Church) is no literal, but a Spiritual City, ſcattered in many Nations and Church-Societies: Her Saints ſit down, ſome in *Spiritual Sodom*; ſome in *Spiritual Egypt*, ſome in *Apoſtate Salem*; Some are ſetled in this Society of diſſenting Brethren, ſome in that Sect.

And ſo her Antitheſis (*Papal Rome*, called *Babylon the great* in the 18th chapter) is no literal, but a myſtical City, becauſe *called* (ſpiritually called) *Sodom and Egypt, where alſo our*

Lord

Lord was crucified, chap. 11. 8. And becauſe extended as far in all Sects and Nations as the Holy City (troden by her under her feet) is ſcattered. For,

Seventhly; This City (ſay the texts in the 11th & 16th chapters) was a great City; Nor *Sodom*, nor *Egypt*, nor *Pagan Rome*, nor *Apoſtate Salem*, could ever equal her greatneſs: *Literal Egypt* was a large Nation, and the place (to the whole Type-Church) of her refuge, and defence from the famine: So this City (called expreſly *Spiritual Egypt*, chap. 11. 8.) was alſo *the place prepared of God* for the whole Goſpel-Church; Her place (I ſay) of refuge and defence from the face of the ſecond Dragon for 1260 years, chap. 12. 6, 14. Wherefore, As Type-*Egypt* was a National City; So this City (Antitype-*Egypt*, complex of many Sects and Nations) is a City of Nations, and ſo the Text expreſly aſſerts, v. 9. *And they of the People, and Kindreds, and Tongues, and Nations*, &c.

And Nations; And what of them? *ſhall ſee their dead bodies*; where? *in the ſtreet of this great City*, ver. 9. This City (as *Egypt* was a Nation) was a City of Nations: That thoſe Nations in this City were at leaſt ten, we ſhall ſhew in the ſequel. But Literal-*Rome* (that now is) is (by the eſtimate of many Writers) but the tenth part in extent to Pagan-*Rome*: And it were very abſurd to imagine, that *Rome*, that now is, (the τὸ δέκατον of modern Writers) but the tenth part (as many modern Writers account) of the greatneſs of *Rome*-Pagan, can be *Babylon the Great*, or the tenfold Body of the grand Apoſtacy.

Herein, therefore, *Papiſts*, and *Reformiſts* are both miſtaken: All *Papiſts* (few or ſcarce any excepted) miſapply all thoſe texts in the 11th, 16th, 17th & 18th chapters (that mention a City) to the City of *Heathen* and *Imperial Rome*, and bleſs themſelves in their ſecurity, as not at all concerned therein:

therein: In thoſe texts of the 17th and 18th chapters they are not miſtaken; but much miſtaken in thoſe texts of the 11th and 16th chapters, which intend (as we have proved, and I ſhall further prove) Papal-*Rome* only with her ſubdiviſions. But,

The *Reformiſts* miſtakes herein are twofold: For they miſapply all the ſaid texts to Papal-*Rome*, to which thoſe in the 11th and 16th chapters only (and not thoſe in the 17th and 18th chapters) appertain.

Their ſecond miſtake herein is manifeſt: for they miſapply all thoſe texts to Papal-*Rome*, and intend thereby *Rome*-Literal: But the City (in the 11th & 16th chapters intended) is no Literal, but a Spiritual City, complex of many Sects and Nations, as the texts themſelves expreſly ſhew, and we have fully proved. Howbeit, I deny not, that *Rome*-Literal (that now is) is one chief Spiritual Metropolis in the Decapolity of the Apoſtacy of Antichriſt, and may fall by fire or ſword like other Cities; But the Decapolity, or tenfold City aforeſaid, is the Spiritual City properly intended in the texts of the 11th and 16th chapters, as thoſe in the 17th and 18th chapters held forth *Rome*-Heathen and Chriſtian, apoſtate in manners, by whoſe fall in 412, *Rome*-Papal (or this tenfold City of Apoſtacy) roſe up.

Weapons made up of miſtakes are powerful means to deſtroy all thoſe that uſe them, moſt dangerous to the true Church. Such weapons in her hands againſt *Papiſts*, or others, will never proſper: Let it therefore be her chief care to caſt away thoſe weapons far from her.

Laſtly; Theſe two great Cities (Pagan and Papal *Rome*, both called *Babylon the great*) are further ſignally different and diſtinct: In their times, ſtated,

In the durations of thoſe times.

In their ſins.

In their Plagues.

In

In their Times ſtated; The laſt beginning, when the firſt ended, about four hundred and ten or twelve.

Secondly; In the durations of thoſe times: The proper *Epoche* of the firſt being but about 460 years: But, of the ſecond, 1260 years.

Thirdly; In their ſins: The ſins of the firſt being (for the moſt part, or until ſhe drew near her diſſolution) literal and ſenſual; But, of the ſecond, more ſpiritual. And therefore,

Fourthly; They ſignally differ in their puniſhments: For, the Plagues of Heathen and Imperial *Rome* (ſhe being a literal City, and her ſins more literal) were literal Plagues (As, literal *Death, Famine, Fire*) chap. 18. 8. But *Rome*-Papal (ſhe being a ſpiritual and an expanſive City of ten Nations) could not be capable of a literal circundation by an Army, nor of being conſumed by literal Famine and Fire: Her Plagues (ſhe being a City of another nature) are expreſly ſet down to be of another kind, chap. 11. 13. & 16. 18, 19, 20, 21. As by *a tenth part of her falling, And the reſt glorifying God* by ſincere repentance, and true converſion, ver. 13, *&c.* And this City (by this, and all theſe undeniable demonſtrations) is the threefold City of Papal-*Rome*, (containing many Sects and Nations) which the texts in the 11th and 16th chapters intend only: But I am aſhamed to inſiſt thus in refelling ſuch plain abſurdities (though it be ſome fault in Saints) of fond pleaders for errours in opinions and manners: Let the *Reader* obſerve the further refutation of like miſtakes, as he finds them in the ſequel.

This Cities triplicity, and what this City is, thus fully proved, irrefellibly proves theſe truths:

Firſt, That the Churches Antitheſis cannot be any one ſingle Perſon, City, Sect, or Nation; but a threefold Politick Body, complex of many Perſons, Sects, and Nations.

Secondly,

Secondly, That this threefold City, and the holy City, are Synantitheſes, or contrary to each other.

Thirdly, That this contrariety betwixt both conſiſts (on this threefold Cities part) in ſenſual profaneneſs, worldly avarice, and ſpiritual pride.

And (on the Holy Cities part) in that ſound Doctrine and ſobriety that brings equity.

Secondly, In Mercy.

Thirdly, In Veracity, or Fidelity to keep Gods commands (what is poſſible) without violation: And theſe three are the three fruits of Faith, Hope, and Charity: For; He, that hath unfeigned faith, feareth God; He, that fears God, is careful to judge, and do (as for and before him) righteous judgment: Righteous judgment (the root of obedience) is the more proper fruit of faith: For; the Doctrine of true faith teacheth righteouſneſs, and true faith it ſelf layes hold on Righteouſneſs unto juſtification, and (by exerting righteouſneſs) ſhews forth Sanctification.

Secondly, He that hath true Hope, hopeth for mercy from God, and therefore ſheweth mercy to men: Mercy is the more proper fruit of hope.

Thirdly Fidelity to keep Gods commands (the fruit of Charity) is *umbelicus obedientiæ*, the bond of obedience and Girdle of truth, without which all good works of mercy and equity fall away, and Faith and Hope have no force: If you love me (ſaith our Saviour) keep my Commandments: Veracity or Fidelity (the fruit of love) is the keeping or a ſincere care to keep Gods commands, conform to Goſpel-rule: This, thus far, may briefly ſerve (as a Synopſis of the Body of Divinity) to ſhew what the Myſtery of God, and the Myſtery of Iniquity (with the Series and Effects of both) are, which the ſequel will ſhew at large.

It is needful here (before I proceed) to ſhew the evils, mi-

ſtakes in opinions and manners produce, with the neceſſity and difficulty of their removal: The removing of them (as the only one thing neceſſary) is of tranſcendent utility: For, if God (not ſparing *Moſes*, his friend) would have kill'd him becauſe he had not circumcis'd his Son, how much leſs will he ſpare thoſe that eſpouſe (the real uncircumciſion) errours in manners and opinions inſtead of the knowledge of the truth and practice of it: Therefore, not to remove them is moſt dangerous, the greateſt miſery; their removal the greateſt mercy.

The World (ſaith the Text) lyeth in wickedneſs: That is, all its parts and ſubdiviſions (I wiſh true Saints were free from this fault) lie (like Birds caught with Lime, or *Jonah* wrapt in weeds, in the wickedneſs of errours, in opinions and manners; therefore the Plagues of the wrath of God (the hail ſtones of his ire) are ſo vehement, accute, fierce, and frequent; from which Plagues (that threaten perdition) they can no way fly, but by removal of thoſe miſtakes: little ſafety to themſelves (without that) can they look for; nor hope to have any firm unity, or faithful amity from Profeſſors of different perſwaſions, Papiſts, Turks, nor ſcarce one with another: Every man (till miſſuppoſitions in opinions) (the ſeeds of miſerable diſſention, and perfidious enmity) be removed) muſt have juſt cauſe to fear from all hands, and ſay

Perditus ex ſem
Hæſurum Fugulo jam puto, jamque meo:

It is therefore high time that Men and Saints ſeek to remove thoſe miſtakes, that threaten to remove them from the Earth.

Mollis ibi victoria, ubi amor, ſolâ veritate, vincit.

All miſtakes (by full and friendly conviction) may be removed, when violence avails nothing; The hardeſt knots are eaſily untyed by gentle looſening, when pulling hard the cords ties them the faſter; This is the means to remove

thoſe

thoſe miſtakes, and that the means (the only means) to remove thoſe plagues. But

Secondly, So great is the difficulty of this Chriſtian duty, that few are found fit to diſcharge it, Therefore whiles many pretend to remove miſtakes, they make many, and remove none: For, all Profeſſors (few excepted) are wilful (by earneſt contending) to defend their errours in opinions and manners, as the ſtrong man that kept the houſe, would not forſake his holds.

Therefore the world ſits in darkneſs by means of miſtakes, becauſe the written Word (the derivative Fountains of Light) are darkened by them; ſo that men draw miſſuppoſitions for truth, from them, and rather multiply than remove their errours in opinions and manners.

The ſmoke (ſaith the Text) of the bottomleſs pit, darkned the light of the Sun, and the light of the Air (poſſibly the light of Reaſon, and the light of Religion) and what was that ſmoke but miſtakes (inſtead of truth) exalted, that even the Scriptures are darkened thereby; therefore, the inevitable neceſſity of their removal is manifeſt. But

As this Chriſtian duty is the chief duty of all (of all Miniſters and Magiſtrates eſpecially) ſo the difficulty to diſcharge it further appears from thoſe oppoſitions that attend it: If any man (fit for it) does endeavour it, ſo far is he from finding due aſſiſtance, that all envious competitors of pride and ignorance (as *Corah's* Company againſt *Moſes*) cry out againſt him, as one that boaſts in vain, ſeeks praiſe of men; they tell him he's too proud, and takes too much upon him: For it hath ever been the Infallible character and practice of proud *Hypocrites*, to deprave, in this manner, thoſe men: Howbeit, the ingenuous conceſſion of very many (convinced of their miſtakes) I muſt acknowledge. But the chief ſtrength of all difficulties, in the diſcharge of this

duty, is from the cenſorious and raſh detractions of many of the moſt Learned, and ſeeming moſt Religious that miſtake (of all miſtakes the moſt dangerous) the raſh Spirit of truth contradicting pride for the ſpirit of truth, not knowing of what ſpirit themſelves are: For, even they (if any man be fit for this duty) detract (as if they were impatient to abſtain from unbridled temerity) from his works before they know them, from his words before they hear them, and from his writings before they read them: So are they too ready to aſpire unto that Phariſaical pride by which Chriſt was crucified, and fall into the condemnation of the Devil; whereas, were they ſo noble as not to cenſure before they ſee, hear, or read, they might poſſibly find no cauſe of cavil, nor perhaps of diſpute: And this is all I humby requeſt at their hands.

The Prieſts of the Lord bore the Ark upon their ſhoulders, ſo ſhould all Saints ſupport the truth (which the Ark figured) in Theory and Practice; But (*nititur hoc humeris hominum genus*) this ſort of cenſorious men (I ſay not men of any ſound judgments) ſet to their ſhoulders (not as the Prieſts of the Lord to ſupport the truth, but) to caſt it down to the ground, and tread upon it, that ſo (minding the praiſe of men, and private gain) they may eſtabliſh their own brain-ſick conceits for ſubſtantial truths: Theſe are men (for the moſt part) of much confidence, that conſider little; Men of much velocity in laviſh loquacity, whom the multitude admires; Too quick to move a queſtion, to make objections; moſt ſlow to ſee, and remove miſtakes; Men prodigal in endleſs diſputes of verbal impertinency: From theſe men the moſt irrational and greateſt oppoſitions ariſe to retard all hands held forth to diſcharge this needful Chriſtian duty: But he that minds this neceſſary and indiſpenſible duty to God and man, muſt not regard (beſides ſordid neglects) the

worſt

worſt inſolencies of vile ingratitude, nor many difficulties; I ſhall therefore humbly endeavour, in this Treatiſe, to remove thoſe miſtakes in Opinions and Manners, that chiefly hinder the true Proſperity and Unity of all Church-Societies, Sects, and Nations.

CHAP. V.

Which of thoſe three Heads of the aforeſaid threefold City was the chief Builder of it; or when, and by whom it was built.

THe Founder of it was the falſe Prophet: For the times and the Laws (ſaith *Daniel*) were given into his hands, *Chap.* 7. 25. That is, dominion over all Powers Spiritual, and over the Potentates of the Earth was given him; therefore he was the fitteſt, and moſt able to be the Maſter builder of this threefold Myſtery of Iniquity.

He began to build about the year 407, and had brought his Fabrick to a good forwardneſs (had almoſt finiſh'd it) in 607.

The threefold matter of which he made it, what it was we ſhewed before, and likewiſe its threefold form: Of that threefold matter (ſenſual, worldly, and proud Profeſſors) he made Antichriſt ſenſual, ſecular, and ſpiritual in the once Decapolite pale of Pagan *Rome*, and brought all thoſe three into one great City, called (ſaith the Text) Spiritually *Sodom*, and *Egypt*, where alſo our Lord was Crucified.

He

He alſo bound the three Heads of it (the Dragon, the Beaſt, and himſelf) in a ſeeming firm bond of deceitful amity: *Connubio adjunxit ſtabili tria Numina mundi:* He bound Antichriſt ſenſual, ſecular, and ſpiritual, and thoſe three Heads of their triplicit body (as it were) in a bond of Wedlock: The tenure of that Obligation was the falſe Prophets ſuppoſed Catholick Religion, confirmed by many dreadful, falſe miracles; Doctrine, for the moſt part, fundamentally ſound, but ſhallow (carelesly, contentedly ſhallow) and by his peremptory claim of priority from his pretended right of Apoſtolick Succeſſion.

The Premiſſes are plain: Firſt from Scripture, *Rev.* 13. 12. And he cauſeth the Earth and them that dwell therein, to worſhip the firſt beaſt: For, that beaſt (next himſelf the Head corner-ſtone) was the ſtrongeſt ſupport of his City of Apoſtacy; therefore it follows, and he deceiveth them that dwell upon the Earth by means of thoſe Miracles, which he had power to do in the ſight of the beaſt, *ver.* 14. That beaſt was the ſeven-headed Hydra of Rome-Papals Power Secular, that had ten horns, and all (though not at firſt) crowned, *Rev.* 13.1,2.

He cauſeth (ſaith the Text) the Earth to worſhip the firſt beaſt; to wit, that beaſt, that is, he drew by deceit them that dwelt upon the Earth (as ſuppoſed living, but indeed dead ſtones) into the building of this threefold City, and made that ten crowned beaſt (though he intended himſelf Supream) Secular head of it: For, what was this Unity or Grand Faction of Iniquity (thus wrought by the falſe Prophets deceit, upon thoſe that dwelt upon the Earth) but the tenfold body of Apoſtacy, which the falſe Prophet built by rallying the Nations through his lying miracles, which he wrought in the ſight of the firſt beaſt: Thus, and by this means, chiefly did the falſe Prophet build this threefold City,

City, as it appears plainly from Scripture, and will no leſs appear, in its due place, from Church-Hiſtory.

He alſo (by that beaſts joynt help) built this City, therefore the Text ſaith: And he deceiveth them that dwell upon the Earth by means of thoſe miracles which he had power to do in the ſight of the beaſt: And why in the ſight of the beaſt, but that he might be aſſiſted by him?

The three Heads were co-aſſiſting in this building, the Dragon afforded matter and power, the beaſt was the Magazine of both, and made (by the falſe Prophet) the inſtrument to uſe that matter, and power to perfect this threefold City; the falſe Prophet was the Maſter builder of it: For, the Dragon (by the falſe Prophets procurement) gave his power and Authority (the Supremacy therein) to the beaſt: And the falſe Prophet was the diſpoſer, or chief orderer of it, that he might uſurp Power over all unto himſelf; therefore, he ſought to ſtrengthen that beaſts hands exceedingly, ſubjugating by deceit the Nations under him: And therefore the *Text* ſaith, he deceiveth thoſe that dwell upon the Earth by means of thoſe miracles, which he had power to do in the ſight of the beaſt: Miracles were for confirmation of Doctrine, and to ratifie the Offices and Meſſages of Prophets and Apoſtles, *Exod.* 4. 5, 8. *Heb.* 2. 4. So the falſe Prophets miracles terminated (as in their next and immediate effects) in the deceitful confirmation; Firſt of his meſſage, and next of his ſeeming, ſound, or ſomewhat Fundamentally ſound, but ſhallow Doctrine, which was (though *Homouſian*, and ſo far fundamentally ſound) both careleſly corrupt and ſhallow.

And firſt, To confirm his pretended Apoſtolick meſſage to them that dwelt upon the Earth, that he might build the Nations in the political body of his beloved City, and make them (by deceit) the matter of it; therefore the falſe Prophets

phets pretence to be ſent to preach (for how ſhould he preach unleſs he were ſent) was one principal means, at firſt (and in all his Sects) whereby he deceived them that dwelt upon the Earth: And this means (his ſuppoſed meſſage or pretence to be ſent to preach) is the firſt means in order, whereby he deceived them that dwell upon the Earth, and built this City.

The ſecond means was (the next, and immediate end of his pretended meſſage) his Doctrine of deceit, which was ſomewhat fundamentally ſound (as we ſhewed before) but carelesly corrupt and ſhallow: For ſuch Doctrine ſerved beſt to make him deceive, and be deceived.

The third means (and that in order to confirm both his meſſage, and Doctrine) was his falſe miracles: And he deceiveth them (ſaith the *Text*) that dwell upon the Earth by means of thoſe miracles *&c.* where we clearly ſee, that the Spirit of truth aſſerts: That the falſe Prophets chiefeſt power to deceive the Nations was (as the fountain of deceits) in his falſe miracles: For, the *Text* ſaith not; He deceived them that dwell upon the Earth by his falſe Doctrine, or pretended meſſage (though he did that by both) but he deceiveth (ſaith the *Text*) them that dwell upon the Earth by means of thoſe miracles, *&c.*

Every ſimple Impoſtor can deceive by unſound Doctrine, but theſe miracles which the falſe Prophet wrought, were (as it were) miraculous deceits: Thoſe miracles, what they were, and when, and how wrought, we ſhall ſhew afterwards.

Them that dwell upon the Earth: There's the matter of this threefold Cities building. And he deceiveth them, there's the manner and chief means (in his Apoſtolical pretence, doctrine, and miracles) by which he built this threefold City.

He

He (the falſe Prophet) there's the Maſter-builder of it.

And, If he had power, in ſuch ſort, to deceive them that dwelt upon Earth, and could thus compel, frame, and mould the Nations by deceit; then he muſt needs have power to deceive the ſecond Dragon; did deceive him, cauſed him to accord with the wounded beaſt, and give him his power; and cauſed both to communicate, or conſign their powers to himſelf, *Rev.* 13.2,4. *Dan.*7.25. For, there were two Dragons as we ſhewed, and ſhall after more fully ſhew: The firſt was Rome Pagans power ſecular till about 314, when his former might was much abated: But he retained ſome ſtrength till about 412.

The ſecond Dragon was, at firſt, the prevailing power of the Nations of the North, that began to tranſlate *Rome* Imperial about the year 407. This ſecond Dragon (by his military atchievements, and enrichments thereby) became the fountain of power to Papal *Rome*, and a free diſpenſer of it: For, he gave his power, ſeat, and great Authority (the Supremacy therein) to the (by himſelf wounded, but after Decadiademick) beaſt ſecular, and papal.

But the falſe Prophet, that ſeduced the Nations, deceived this ſecond Dragon, opened his mouth of deceit (and the earth opened, ſaith the text, her mouth) and ſwallowed up that Dragons mighty floud, *chap.* 12.15. He in ſome ſort ſwallowed up that Dragon alſo: That is, He (the mouth of the earth, or Oracle of that mouth) drew by deceit that Dragon with his forces, and Nations, to embrace the unity of the Church of *Rome*, which was chiefly done from about 407, in the ſpace of 200 years.

He gave (but the falſe Prophet perſwaded him to give) his ſeat and power (the Supremacy therein) to the then riſing beaſt ſecular, and Papal, and perſwaded both to give, or

ſubmit unto himſelf the pre-eminence of power: For, the firſt five hundred years (after the falſe Prophet began to put his deceitful hand to this wicked work) were times of reciprocal donations, and receptions of great gifts to, and from the Dragon, Beaſt, and falſe Prophet, and from thoſe that dwelt upon the earth: And ſo the text ſaith expreſly, *Rev.* 11. 10. *And they that dwell upon the earth ſhall ſend gifts one to another*: As we ſhall alſo amply ſhew (in its due place) from Church-Hiſtory: therefore, thoſe gratifying times, by ſending gifts one to another, were the falſe Prophets chief edifying times, wherein he was moſt ſucceſsful in building by deceit, this threefold City: For, as Chriſt (that Prince of true Prophets) built his Church upon the ſure rock of truth; So, this falſe Prophet *Bicorne*, built her *Antitheſis* (this threefold City) upon the ſeeming rock of falſe appearance and deceit.

And, that it was the falſe Prophet that built this City by deceit, the text expreſly tells you, *chap.* 19. 20. Where this grand Maſter of falſe miracles is expreſly called, the falſe Prophet that wrought miracles before the beaſt to deceive: He had the unhappyneſs to tie (not the True-love-knot of Chriſtian Charity, but) *ternos, tribus nodis, colores*, three heterogene twiſts in a threefold cord of wickedneſs.

That threefold twiſt was begun (but weakly begun) about the year 407. But, about the year 620, it was a threefold cord not eaſily to be broken: then the falſe Prophet ſeemed ſomewhat to ſlack his hand: that work never went on ſo well after: But about 250 years before *Atropos* ſhould cut that cord by a *final excision*) *it began to be divided into three parts, and much raveled into Modern Sects*: Into three parts, perhaps Papiſts, Turks, and diſſentors from both: And the great City (ſaith the text) was divided into three parts.

Laſtly,

Lastly, To these Arguments, and Scripture-evidences (sufficiently proving that the false Prophet was the Master builder of this threefold City) we shall add Church History for the full, and irrefellible proof of it: But that would take up more time, then I can spare otherwise then in its due place.

CHAP. VI.

What the Epochaes of those three Heads, and of this threefold City (all synchronizing with eight other) are.

WE shall first unfold the meaning of the word (Epoche) because some may except against the usual acceptation of it.

Æra, Epoche, Olympias, Lustrum, &c. are computations of times.

Lustrum is not the first year of five (though that be the beginning of it) but the space of five years.

Olympias pro quadrennio usurpatur, is the space of four years.

Æra significat numerum computum, & propriè terminum a quo numeramus, is the computation of time from its beginning, but, more properly, the beginning of it. But

Epoche is a word, literally, of a much fuller expression, and signifies not ἀρχὴ, *principium* (though it comprehends that) but is the time of any thing from the beginning to the end of it.

Epocha (ſay ſome) *ab ἐπέχειν, retinere, ſiſtere,* is the retention or duration of the time of a thing.

Epocha (ſaith another) *intervalla dicuntur, quòd in illis ſiſtantur, & terminantur menſuræ temporum,* are the ſpaces betwixt two *termini*, which (as the firſt, and laſt parts of thoſe Epochaes) begin and end the durations of them.

Epocha *Apocalypſeos* (ſaith *Mead*) *ſive ſtatueris principium, &c.* If they have a *principium*, they muſt have a Period, and conſequently an *Interſtitium* of time betwixt both: I might make the like irrefellible inferences from many Authors, that thus take the word for two *termini*, and the duration of time betwixt both: And thus I take the word (Epoche) eſpecially becauſe it ſerves beſt to explain my meaning in this Treatiſe.

The Intervalls, or Epochaes, I ſhall here inſiſt upon, are in all twelve; And all twelve ſynchronize in the ſame duration of 1260 years: we ſhall firſt propoſe, or nominate all, and after prove them.

The firſt, ſecond, and third Epochaes are of the Dragon, Beaſt, and falſe Prophet (that Cities three heads) and are proved from theſe texts, *Apocal.* 16. 13. *chap.* 12. 14 *ch.* 13. 5. *Dan.* 7. 25. *chap.* 12. 7.

The fourth is of that threefold City of the ſame duration, and is proved from thoſe texts aforeſaid, and ſundry others.

The fifth is of the Churches flight and defection.

The ſixth is of her duration in her place prepared of God: And theſe two Epochaes (which mutually unfold each other) we ſhall prove from *Theſ.* 2. 3. *Rev.* 12. 1, 6, 14.

The ſeventh is of her being troden under-foot of the *Gentiles*, proved from *Rev.* 11. 2, 8, 9, 10, 11.

The eighth is of the death of the Witneſſes (not ſo killed, but as they might Propheſie in ſackcloth all the time of their lying dead) which we ſhall ſhew from *Rev.* 11. 7, 9, 11. and from other texts.

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The ninth is of the Witneſſes propheſing in ſackcloth, proved from *ch.* 11. 3,6. *ch.* 12,6,14.

The tenth is of the ſounding of the ſix Trumpets, proved from the texts aforeſaid, and *ch.* 10.6,7, &c.

The eleventh is of the pouring forth of the ſix Vials, proved from *Rev.* 11 6. *ch.* 16.17.

The twelfth of the reſtraint of Spiritual rain, proved from *ch.* 11.3,6. *Luke* 4. 24. *James* 5.17.

Laſtly, We ſhall give an Epitome of the denominant matter, and tranſactions of theſe twelve Epochaes for 1260 years. All theſe twelve Epochaes are of a longer duration, by above a 1000 years, then any type-Interval that I obſerve in ſacred Scripture; And all twelve are longer (by above 800 years) then the proper Epoche of Pagan Rome, or of the firſt Dragon: Therefore, all theſe twelve Epochaes muſt of neceſſity appertain to the tranſactions of Papal Rome, as we ſhall inſtantly ſhew. We ſhall alſo (in few lines) labour to make the premiſſes ſo plain, both from thoſe texts, and Church-Hiſtory, that the judicious Readers may rightly judge them fully concludent: For the miſeries of men and Saints ſurpaſs all ſorrows in this particular; That they halt betwixt pluralities of opinions in this threefold dark labyrinth of errours, and are ſcattered into ſundry Sects: And what may redreſs, what means may remedy thoſe dreadful miſeries?

I anſwer, The full manifeſtation of theſe Epochaes in the true Series of the matter of their denominations, may be (*filum certiſsimum*) a moſt ſure guiding thred out of this threefold furnace of afflictions, and Abyſſe of intricate evils.

Nor need it be thought impoſſible to prove them all; nor perhaps to make them fully concludent: For God hath ordained two lawful witneſſes to eſtabliſh every truth; And two teſtimonies, for each Epoche, from ſacred Scripture, may make

make them fully concludent, which are the fewest we find for each: Howbeit, we shall (in the sequel of this Treatise) reduplicate this double testimony (of it self sufficient) by ample Church-History of consonant record.

Full mouthed men (the least in force) we fear not much, nor the floud-gates of rash and railing folly, nor do we much dread that mis-apply'd assertion [*Scriptura symbolica non est argumentativa*] which some are pleased to abuse to blaspheme the Scripture: what the right meaning of that saying is, we shall shew afterwards; But I return.

We shall speak of this threefold body, and of its three heads conjunct, because they are necessarily, concurrent in their Epochaes. This threefold City (being the triplicit body of those three heads, the Dragon, the Beast, and the false Prophet) must have with them the same Epoche: For bodies, and their heads are so inseparable; That when either ceaseth to be, both discontinue: But the second Dragons duration (and he's the first head of this threefold City) was to be 1260 years, as will clearly appear from *Rev.* 12.6, 14. Therefore this threefold body Politick must have the same Epoche: But here I must further distinguish betwixt the two Dragons; because their far different Epochaes clearly distinguish betwixt both, and (excluding doubt) denote *irrefellibly, that there were two.* I have oft before briefly hinted, that there were two, but shall here (as in its more proper place) fully prove it, and clearly distinguish betwixt both.

The first was Roman; The second, at first Teutonick: The first was originally Pagan; the second (when he first invaded the Primitive Church, and vanquished her Witnesses) was Paganorian, after a Papal, then Mahumetan: the first was the head of Pagan; the second the raiser up of the first head of Papal Rome: without the first, Pagan Rome had never been; without the second, Papal Rome (as a body is

not

not brought forth without an head) had not been born: For, he (her first head in Scripture order) took away him that letted her rising up, *Thes.* 2. 7. That is, he translated *Rome* Imperial about the years four hundred and seven, ten, or twelve; Drave the Primitive Church into the Wilderness, killed her Witnesses, and then took away the weak remnant of Pagan Rome by a final excision; All which letted (till then thus taken away by this second Dragon) the rising up of Papal Rome.

And when the time of those two Parents (the Earth, and the Sea) was come to the Birth, and there was no strength to bring forth the Bicorne, and Decaceraſtick beasts Papal, then did this second Dragon (though he wounded both those Infant, new born beasts with a sword) give power to their two Parents to bring them forth by affording what furthered (in that grand design) their sick desires: For he took away all that letted, and filled other Nations of the Empire (besides *Italy*) with his Armies, that they could not hinder it: He also gave strength and means of growth to those two Parents (by him first wounded) Off-spring: For, he gave his power (the Supremacy therein) to that Decarch secular, and Papal, whom the Sea brought forth, and likewise power to the Bicorne beast, *Rev.* 13. 2, 4. *ch.* 11. 10. *Dan.* 7. 25. That is, he (immediately after he had taken and burnt *Rome*) left the ruines of it (with *Italy* almost ruinated) to the wounded beast and false Propher Papal: For, *Honorius* (that good Emperour, though a man of no great gifts) durst not, at least did not reside any more at *Rome*: And that second Dragon (in some process of time) consigned his kingdoms to the false Prophets care, embracing himself the unity of the Church of *Rome*: He, several wayes, and at sundry times, gave his seat, and power (which he took away from those he took out of the way as aforesaid) to the beast, and false Prophet: where-

fore. He

He that is taken out of the way, and he that taketh him away, must needs be two: But the first Dragon, and Imperial Rome (that letted the rising up of Rome Papal) were taken out of the way: But he that took away the first Dragon with Rome Imperial was this second Dragon, 2 *Thes.* 2. 6,7. *Rev.* 13. 2 4. which also Church History hath confirmed and will more fully confirm; Therefore there must be inevitably two Dragons, the second taking away the first, and the first taken away by the second; which also we find apparent from Reason, Scripture, and Church-History.

The first we find in Heaven, and we find the Woman (the Gospel, and Primitive Church) in the same Heaven of power at the same time, *Rev.* 12. 1, 3. But she had not (at her first ascending into that Heaven of authority) such full power as that first Dragon had: For, he stood before her (in the time of *Constantius* the first, and in the beginning of *Constantines* Reign) to devour her Child so soon as it was born, *ver.* 4. That is, to destroy every man that might (as a Christian Prince, Emperour, or Magistrate) defend the Church.

The Woman, or Gospel Church, was then in Heaven in a double respect, or in a twofold acceptation of the word, Heaven; but the Dragon only in a single acceptation of it.

And first, the word Heaven holds forth an holy conversation; And, in this acceptance of the word, the Church was then said to be in Heaven (shining in the splendor of her Primitive Graces) and not then faln from Heaven, nor fled into the Wilderneſſes, where her good works were much more dark, and less visibly conform to Gospel Rule.

Secondly, She (not only had her conversation in Heaven, but) was ascended also into the Heaven of power, and Authority in the Roman Empire, and sate upon part of that Dragons throne whereon that Dragon sate Supream; And, in

in this reſpect, both ſhe, and that firſt Dragon were ſaid to be in Heaven; that is, in the Heaven of high power, and Authority in the Roman Empire: For, in that Heaven of an holy converſation with the true Church, that Dragon never was, nor could be: His converſation was not in Heaven, but quite contrary to her Heavenly converſation: Nor was he in Heaven: That is, (as ſome aſſert) in the true Church: For, both the Church and he are ſaid to be in Heaven, and he not in her, or for her, but before, and againſt her: But he was in Heaven, that is, he inhabited the Heaven of high power, and Authority in the Roman Empire, and was far above the Primitive Church at her firſt arrival into this Heaven: For, we find her there crying, *travelling in Birth, and pained to be delivered, that ſhe might bring forth a Man-child* (a Chriſtian Magiſtracy, or power ſecular) to protect her from that red Dragons bloudy perſecutions; *And we find him ſtanding before her to devour that Man-child*, or Chriſtian Magiſtracy, ſhould ſhe produce any: *But ſhe brought forth a Man-child* ſaith the text: That is, a Chriſtian power ſecular, and Military (*Michaels* ſubſtitutes) *that overcame that Dragon and caſt him out, ſo as his place was found no more in the Heaven* of Supream power and Authority in the Roman Empire.

He ſtrove various ways, and at ſeveral times to regain his place; regained ſome power, *but his place was found no more in Heaven*: He had ſome power for a very ſhort ſpace, power to perſecute the Church, but prevailed not: He never after arrived to Supream Power in the Roman Empire, but was, ſoon after, deprived of his being, and, (about 412) caſt into the bottomleſs pit forever: By this it may plainly appear impoſſible that this Dragon ſhould give his ſeat, and power to the beaſt ſecular, and Papal, when he himſelf had none to give, and when that beaſt was not in being, who exiſted not till that Dragon (that letted, as the text ſaith, his ri-

ſing up) was taken out of the way: But *the Dragon* (ſaith the text) gave his *ſeat, power, and great Authority to the beaſt*: Therefore that was the ſecond Dragon.

But, for the Readers irrefellible eviction, we ſhall conſider the Paterns, or Prophetick Types, and compare them with their Antitypes: And firſt, we find the type-Woman (the Jewiſh Church Primitive, *Jacobs* Family) in Heaven, adorned by an heavenly converſation, having the Sun, Moon, and twelve Stars her Lights, and guides, *Gen.* 37. 9. So we find her Antitype (the Goſpel Church Primitive) in Heaven alſo, having the Sun, Moon, and twelve Stars her Lights, and guides, *Rev.* 12. 1. Thus we ſee, that the Propheſies of the old Teſtament (even in *Geneſis*) were not finally fulfilled (as ſome affirm they were) at the death of our Saviour, or at the deſtruction of *Jeruſalem*, but, ſignally, ecchoed forth future tranſactions far beyond thoſe times; But of this we ſhall give (after a ſhort progreſs) full proof.

The type-Woman (*Jacobs* Family) was (as it were) aſcending into the Heaven of power, become more mighty (ſaith *Pharaoh*) then the *Egyptians*: therefore, that Dragon (for ſo the Scripture calls *Pharaoh* expreſly; the Dragon *Ezech.* 29. 3.) ſtood before that woman to devour her Man-child: And this Dragon of Rome Pagan (that Dragons Antitype) ſtood before the woman (the Goſpel, and Primitive Church, aſcended into the Heaven of power) *to devour her Man-child* alſo, ſo *ſoon as it was born*, *Rev.* 12. 4.

The type-Dragon (*Pharaoh* with his ſervants) were caſt out of their Heaven of power into the Sea; *Sunk as a ſtone in the mighty waters*; *The Sea covered them for ever*, *Exod.* 15. 10. So (his, and their Antitype) this Dragon of Rome Pagan with his Angels (ſervants, and Officers) were caſt alſo out of their Heaven of high power (as a great Milſtone caſt into the Sea) into the bottomleſs pit for ever more, *Rev.* 12. 9. *ch.* 18. 2. *ch.* 20. 3.

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The type-Dragon, *Pharaoh* (thus ſinking himſelf for ever) had then no ſeat, or authority to give to another: And this Dragon of Pagan Rome (his Antitype) thus ſinking for evermore, had no ſeat, power, or authority to give to the Sea-born beaſt ſecular, and Papal, who alſo exiſted not till after that Dragon fell for ever as aforeſaid: Thus we ſee the Prophetick type (*Pharaoh* with his ſervants) is ſo appoſite to its antitype (the firſt Dragon, and his Angels) that it ſeems a real, and literal relating of it: Both periſhed without power; both had not to give; both did not give the leaſt power to any other: But *the Dragon gave his power and great authority to the beaſt*, *Rev.* 13. 2. 4. Therefore that was the ſecond Dragon.

We ſhall now examine another Patern, or Prophetick type, and compare it with its antitype: *How art thou fal'n from Heaven, O Lucifer, Son of the morning? How art thou cut down to the ground*, *Iſa.* 14. 12.

Who was this that thus fell from Heaven, and who was thus cut down, but only the Repreſentative of the Kingdom of *Babylon?*

And from what Heaven did they thus fall, but from the Heaven of high power, and authority in that Kingdom?

And this Dragon of Pagan Rome (the Repreſentative ſecular of ſubantitype Babel, *Rev.* 17. 5.) was *caſt down from Heaven unto the Earth*, *chap.* 12. 8. And what was this Heaven, out of which he was thus caſt, but the Heaven of high power, and authority in the Roman Empire: And thus *Mead*, and moſt expoſitors expound the word Heaven, in thoſe texts, to be high power; and authority; and, indeed, thoſe texts thus explain themſelves: This was that Heaven of power, wherein this firſt Dragon ſtood, when he ſtood before the Woman to devour her Child: For, in any other Heaven, he could not ſtand with the Primitive Church.

And how did type Babel, with her ſecular head, fall from this Heaven of power? And how did her penultimate antitype, or ſub-antitype (Rome Pagan) and her head (the firſt Dragon) fall alſo from the ſame Heaven of power, and authority, unto the Earth? I anſwer, type Babel, and her head ſecular, fell from that Heaven, when ſhe fell into the hands of *Cyrus*, that ſubdued both her, and him.

And ſub-antitype Babel (Rome Pagan) and her head (the firſt Dragon) fell alſo from their Heaven of power, when they fell into the hands of *Conſtantine*, and his armies (*Michaels* ſubſtitutes) that conquered both her, and him about the year 320.

Heyl. in Geog. But type Babel, and her captivated head, rebelled in the days of *Darius Hyſtaſpes*, for twenty months: But ſhe, and her faln head (by that Rebellion) fell lower from Heaven unto the Earth: For, her Rebels, in her, ſlew the women of that City, that they ſhould not hinder them in their deſigned work; And *Zopyrus* (by a policy cruel to himſelf) betray'd the men into the hands of *Hyſtaſpes*: So ſhe (as a further progreſs to her final depopulation) loſt very many both of her men and women: She (raiſing that Rebellion to regain her place) was exceedingly weakened thereby: It quite brake that conquered power, which ſhe had in peeces and her place was found no more in heaven.

Trog. Pomp. apud Juſtin. lib. 1.

So, the firſt Dragon (the then faln head of ſub-antitype Babel, or Rome Pagans ſudu'd repreſentative) rebelled alſo againſt the Goſpel Church, and her Maſculine Off-ſpring, that had ſubdu'd him: He perſecuted the woman (perſecuted her, chiefly, under the form of an *Arrian* in the time of *Conſtantius* the ſecond, *Julian*, *Valens*) but prevailed not; the Primitive Church prevailed againſt him, and his place was found no more in heaven. But:

Thirdly, *Seleucus* (after type Babel, to her own utter ruine,

ruine, had rebelled as aforeſaid) drew five hundred thouſand of her Citizens out of her, to inhabit his (by him new built) *Seluſia*: wherefore; As *Cyrus* drew her River dry, and ſo ſubdu'd that City at firſt; So *Seleucus* (draining that City of her Inhabitants) brought her to the next door to eternal deſolation, which ſoon after followed: For, the place where ſhe formerly ſhone like a refulgent Star, was a Forreſt, where the Kings of *Perſia* uſed to hunt in St. *Ferom's* time: How art thou faln from heaven, O Lucifer, ſon of the morning. And ſo; Heylyn Geog.

When the firſt Dragon (the captive head of ſub antitype Babel, or Pagan Rome) had rebelled againſt the Goſpel Church, and his Victor, her Manchild: Then he, and his Angels (falling the faſter from heaven for that Rebellion) were cut down to the ground: For, the Churches Eagles of high power in the Roman Empire (the Orthodox Emperours, *Valentinian*, and *Theodoſius*, with his Sons) bound him (the more for that Rebellion) with cords which he could not caſt from him, and with ſtrong chains (their ſtrict Edicts againſt *Arrians*, and Heathens) which he could never break: Therefore (thus begirt with the bands of eternal death) he beſought the ſecond Dragon (the *Barbarians* of the North) to pity his deplored eſtate: That ſecond Dragon (mindleſs of his miſeries) came about 407, and (about 412) trod his feeble and dying remnant under his careleſs feet: Thus dyed that Dragon (poor as *Codrus*) not having any inheritance, nor heir to inherit.

But the Dragon gave his ſeat, and great authority (the Supremacy therein) to the beaſt; therefore that was the ſecond Dragon. That beaſt ſecular, and Papal, *blaſphemed them that dwelt in Heaven*, *Rev.* 13.6.

By heaven there, is meant the heavenly converſations of Saints, whom that beaſt blaſphemed. *Rejoyce ye Heavens, and*

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ye that dwell in them, chap. 12. 12. There; by heaven, is meant (not only the heavenly converſations of Saints, but) the high power, and authority of the Primitive Church, prevailing againſt the firſt Dragon, and poſſeſſing his throne of power, and authority in the Roman Empire, out of which heaven of power he was caſt as aforeſaid: For, he had no other heaven, held no other: That was his only heaven in which he was, where, and when, *John* ſaw him in heaven.

And this was that heaven, in which the Primitive Church ſtood with him (when he ſtood before her) and was there without him (after he was caſt out) when her Manchild or ſecular head, ſate ſole Monarch in the throne of the Roman Empire. *But rejoyce ye Heavens, &c.* By heavens here, is more eſpecially, meant the Weſtern Empire and Churches, that were more heavenly minded, more Orthodox, and more fruitful in good works (conform to Goſpel-rule) then the Eaſtern Churches were, who were much more corrupt with Hereſies, Arrianiſm, and evil manners; And therefore (as they ſcarſe could be counted true Churches, and ſo called heaven) were called the earth, and the Sea: *Wo unto the Inhabitants of the Earth, and the Sea: For; The Devil is come down to you, having great wrath, becauſe he knoweth he hath but a ſhort time*, ver. 12. For, That firſt Dragon (acted by the devil, and therefore called the Devil) got by Rebellion, ſo much power (for a ſhort ſpace) againſt the Inhabitants of the Earth, and the Sea (*Egypt* and the Eaſt Empire) as to perſecute many precious Saints in thoſe infimous out-places, that leſs regarded the truth of the Goſpel in Doctrine and manners: But he prevailed not (or very little) againſt the Weſtern Churches, who were much more ſound in faith, and manners, and, therefore called Heaven: *Rejoyce ye Heavens, and ye that dwell in them; wo unto the Inhabi-*

Socrat.

habitants of the Earth, and the Sea, &c. But; Of this I have written at large in my Tract againſt *Chiliaſm.*

This firſt Dragon thus prevailed (under his eighth and laſt head, and, chiefly under the form of an *Arrian*) againſt the Inhabitants of the Earth, and the Sea (*Egypt*, and the Eaſtern Empire) from the death of *Conſtans* to the death of *Valens*, about 18 years: Then was he bound (as we have ſhown before ſufficiently) by *Theodoſius*, and his two Sons with a new recruit of chains ſo ſtrait, that he could ſcarce breath, or rather muſt breath his laſt: Then (ſeeking aid of the ſecond Dragon) that Dragon came, but did not ſuccour him (ſad, poor, dying, diſtreſſed) but deſtroy'd for ever (about 412) the feeble relicts of him: Therefore, this firſt Dragon had not then, nor long before, any free power, ſeat, or authority: But the Dragon gave his ſeat, *&c.* Therefore that was the ſecond Dragon.

The firſt Dragon was *Draco deviſtus*, a Dragon ſubdu'd by a woman: *She overcame him by the blood of the Lamb, and the word of her teſtimony, ch.* 12.11. But this ſecond Dragon overcame that woman, *drave her into the wilderneſs, killed her witneſſes*: To wit, about four hundred and ſeven, ten, or twelve, when their teſtimony (by which they overcame the firſt Dragon) grew (at leaſt in works) weak, or in the words of the text) *when they had finiſhed that teſtimony, ch.* 11.7. *ch.* 12.14,15,17.

The firſt Dragon was an * *Indigena* in the Roman Empire; the ſecond an † *Alienigena* from the North: Rome Pagan was the laſt, cleareſt, fulleſt type of the Antichriſt predicted by Prophets and Apoſtles; Rome Papal was the antitype, or ſubſtance ſhaddowed forth by many types, but (laſt and above all) by Pagan Rome, whoſe head the firſt Dragon was, as the ſecond was the firſt head in Scripture order (becauſe the raiſer up) of Papal Rome.

* A Native born.
† A forreigner by deſcent.

But,

But, before I proceed, I muſt firſt refell ſundry opinions of many Learned writers: For ſome affirm, that all Propheſies under the Law were fulfilled at the death of our bleſſed Saviour, or at the deſtruction of *Jeruſalem*: So they cut off the Prophets from giving teſtimony to the Apoſtles, and the *Apocalyps*.

Secondly, ſome affirm, that all the Propheſies in the *Apocalyps* (except the Dragons binding for 1000 years, whom they alſo except in vain) were fulfilled about 412, at the exciſion of Rome Imperial: Then there can be no ſecond Dragon, beaſt, or falſe Prophet commencing then; And then this (if not the whole) deſign of the *Apocalyps* may ſeem a dream: I muſt therefore take away, of neceſſity, theſe cardinal obſtacles, in the way of my progreſs, to explicate thoſe intricate Scriptures that are moſt needful to be unfolded, and to make the Plain thereby the more perſpicuous. And firſt, we ſhall prove (though we have done that, perhaps before ſufficiently) that the Prophets bare clear record to the Predictions, prophetick promiſes, and comminations in the Apoſtles and the *Apocalyps*, and reached even Papal Rome. That there were two Dragons needs no diſpute: Further proof of it might ſeem ſuperfluous: Howbeit, even that alſo will hereby neceſſarily and irrefellibly appear.

The world (ſo far as I find) never took notice that there were two; nor do the Learned *Grotius*, *Hammond*, and others (that I ſee) obſerve it, becauſe they (ſtating the period of the *Apocalyps*, and all prophetick Scriptures about the year four hundred and ten, when *Rome* Imperial was tranſlated) ſo exclude both the ſecond Dragon, beaſt, and falſe Prophet, with Papal Rome, and all modern Sects, and, ſo doing, muſt exclude (though they would except them) the *Mahumetans* alſo, from being any part of the Churches predicted *Antitheſis*.

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The more literal fulfilling of the *Apocalyps* (in many things) they, with *Mead*, and many others, have learnedly obſerved, which literal fulfilling in many things (they find, and I confeſs) ended much about the years four hundred and ten or twelve.

But, of many things that relate (not to Pagan, but) to Papal Rome, they take little or no notice; nor are they miſguided, but by a general miſ-ſuppoſition, which may neceſſitate even the moſt Learned to the ſame miſtakes: For, their not obſerving that there were two Dragons (which alſo never any that I find obſerved) neceſſitates them (if not all expoſitors) to the ſame aberrations.

Doctor *Hammond* (or as well any other Learned or rational) did, or might (had his ſuppoſitions been right) very rationally thus argue: The Dragon (for neither he, or any other perhaps, ſuppoſed more than one) ended (with the computation of the *Apocalyps*) for ever, in four hundred and ten or twelve.

But the Dragon, beaſt, and falſe Prophet had all one and the ſame ſynchronick Epoche ending as aforeſaid.

Therefore, after four hundred and ten or twelve, there could be never any Dragon, beaſt, or falſe Prophet, much leſs any of them (after that time, as they could not be before) apply'd to Papal *Rome*: Papal *Rome* (whom the *Apocalyps* it ſelf thus abſolveth) muſt therefore remain free for ever from any ſuch imputation, as being any part of the body of Apoſtacy, or of the Antichriſt predicted by Prophets and Apoſtles: His, and their arguments (were thoſe ſuppoſitions right) are very rational, and, indeed, the very truth.

Nor did the Learned *Grotius*, *Hammond*, and others (as it ſeems to me) much obſerve: That (as ſome Rocks re-eccho the firſt ſounds given, three or four times, * as *Trogus Pompeius* witneſſeth, and I have oft obſerved) ſo ſome propheſies

* *Trog. Pomp. apud Juſtin. l.* 24

 ſound

ſound forth ſeveral ſucceſſive tranſactions in four or five reverberations: For example:

The propheſie in *Daniel*, of the abomination of deſolation, ſtruck firſt Prophetically upon the cruel practiſes of *Epiphanes*, and ſounded forth the *Jews* ſad calamities by his mercileſs perſecutions, but did not terminate there, but ſounded forth alſo the *Jews* deſolations at the deſtruction of *Jeruſalem*: *And when you ſhall ſee the abomination of deſolation ſpoken of by* Daniel (ſaith our Saviour) *&c.*

Daniels dimidium hebdomadis is of the ſame duration, and denomination, and makes *Daniels* propheſie of the deſolation, at the deſtruction of *Jeruſalem* to be in the third Reverberation: The conformity of that half week of years (in its duration, and denomination) to its type under *Epiphanes*, and its anti type under the Apoſtacy, appears from theſe *Texts*, *Dan.*9.26,27. *Rev.*11.2,3.

The duration of that half week of years under *Epiphanes*, and the *Phariſees* (as in types) was 1260 days literal, but, in their anti types 1260 years. The deſolations in thoſe types were more literal, but, in their antitypes more Spiritual, *Rev.*11.7,8,9,11. As we ſhall alſo further ſhew from thoſe *Texts* in its due place. Nor did *Daniels* propheſies of the deſolation end in *Epiphanes*, nor in that half week of years under the *Phariſees*, nor in the deſtruction of *Jeruſalem*, but reached (in the fourth Reverberation) that tenfold deſolation of the Primitive Church, perſecuted by Rome Pagan, and Imperial: For, if our Saviour himſelf did adjudge and declare the literal deſolations of the legal Temple, to be the abomination of deſolation ſpoken of by *Daniel*; to wit, a ſub-antitype of *Daniels* prediction, (as was that under *Epiphanes*) then how much more muſt this tenfold deſolation (not of literal, but living ſtones; not of the legal Temple, but the Goſpel-Church) be the abomination of deſolation in the fourth Reverberation from *Daniels* propheſie; And, eſpecially

ally in the time of *Diocleſian*, when his triumphant Pillars (importing the Goſpel Churches utter deſolation) were erected.

And that the Reader may run and read this deſolation (as *Daniel* predicts it) let him read his expreſs deſcription of it in *ch.* 7. 7, 23, 24, 25. where he may eaſily obſerve: That the *Text* holds forth; firſt, the fourth Kingdom and (its head) the fourth beaſt, with ten horns uncrowned: to wit, Rome Pagan, and her head (the firſt Dragon) in the fourth Reverberation.

Secondly, That the ſame *Texts* hold forth (as we ſhall inſtantly ſhew) Papal Rome, and her ſecular head (the Sea-born beaſt Papal with ten horns crowned) in the fifth Reverberation from *Daniels* propheſie.

Thirdly, that the ſaid *Texts* hold forth a little Pſeudo-prophetick horn riſing up among the ten horns of Pagan Rome all uncrowned: And,

Fourthly, that the ſame *Texts* hold forth the (at firſt little) Pſeudo-prophetick horn Papal, riſing up among the ten horns of Papal Rome, all crowned.

Fifthly, the Reader may alſo obſerve from thoſe *Texts*, that this little horn of Rome Pagan ſhould make (in the fourth Reverberation) a moſt dreadful Church-deſolation, *ſhould wear out the Saints of the moſt high*, ſaith the text, *ver.* 25. And,

Sixthly, the Reader may obſerve alſo from thoſe texts, that they hold forth (and that principally) the little horn Papal, that produced the greateſt Church-deſolation: For, as the texts point forth the little horn of Pagan Rome by his riſing up amongſt the ten horns of the fourth Kingdom; So, they point out the little horn Papal (that roſe up among the ten horns, as the former of Pagan, of papal *Rome*) by his diſtinct Epoche (as we ſhall inſtantly ſhew) of 1260 years,

which (becauſe eight hundred years longer then the proper Epoche of Pagan Rome) is altogether inconſiſtent with that little horn of pagan Rome, and conſiſtent only with that of *Rome* papal: For, as the ſeven heads of *Rome* Pagan and Imperial were firſt, Seven Mountains, and alſo ſeven Kings; So *Daniels* propheſie, in the ſeventh Chapter, pre-figured and deſcribed the Decapolity, firſt, Of Pagan, and alſo of Papal *Rome*.

That the text holds forth the fourth Kingdom (the dominion of *Rome* Pagan, to diſtinguiſh it from the Greek Kingdom, which was the third) is evident from the text, which expreſly calls the repreſentative of it, *The fourth Beaſt*, and it *the fourth Kingdom*, Dan. 7. 7, 23. And,

Secondly, we find expreſly from the text, That that little horn (*Roman*, Pagan, and in the fourth Kingdom, and therefore in the fourth reverberation from *Daniels* propheſie) produced a moſt direful Church-deſolation: For, that (at firſt little) Pſeudo-prophetick horn was (not to pull down a Temple of dead ſtones, or made with hands, though it had ſome hand in that alſo, but) to *wear out* (ſaith the text in *Daniel*) *the Saints of the moſt high*.

And what performance more fitly, and literally accommodates that Prophetick deſcription, then *Diocleſians* perſecutions, which his pillars (with this Inſcription) expreſt: * *Deleto ubiq; nomine Chriſti*: For, that Church, and Saint-deſolating horn was, at firſt, the little Pſeudo prophetick horn Pagan, predicted by *Daniel*, and ſo continued to be under the four firſt heads of that fourth Kingdom, till it grew great in *Julius*, *Auguſtus*, and the ſucceeding Emperours, who (adopting the title, and office of the High Prieſt) were *ſummi Pontifices*, and chief perſecutors of the Church and Saints: For; All the Edicts for the ten perſecutions, and for the eleventh alſo, were iſſued forth by that Pſeudo-prophetick horn

* Baron. Annal. an. 303.

horn Pagan raiſed to power in the perſons of the Emperours, but, at laſt turn'd *Arrian*: And,

Secondly, that little horn in *Daniel* 7th. ſhaddowed forth alſo the *Bicorne*-falſe Prophet papal, but pre-ſignified not, in the leaſt, either *Epiphanes* or any other power except as aforeſaid.

Therefore, that little horn in *Dan.* 7th. (having no relation to *Epiphanes*) and that in *Dan.* 8. and 9. ver. are not the ſame, much leſs did that little horn in *Dan.* 7. terminate (as many expoſitors aſſert) in *Epiphanes*: For, the fourth beaſt (amongſt whoſe ten horns the little horn in the 7. chap. roſe up) was the Supream power of pagan *Rome*: But *Epiphanes* was but head of a fragment of power in the divided Kingdom of the third beaſt, *Dan.*8.22,23.

The fourth beaſt was great in power; So was *Epiphanes*: But *Epiphanes* was not that fourth beaſt: For, the fourth beaſt *devoured* (ſaith the text) *the whole earth*, ch.7.23. And *Epiphanes* was mighty in power, *but not* (ſaith the text) *in his ſtrength*, ch.8.24. that is: He was far inferiour for ſtrength, to the firſt horn of the third Kingdom, who was alſo far inferiour in power, to the fourth beaſt: therefore, *Epiphanes* was not that fourth beaſt, or that little horn, that roſe up among thoſe ten horns of that fourth Kingdom: But,

The falſe Prophet (Roman and Pagan) roſe up among the ten uncrowned horns of that Roman Decarch, whom *Daniel* calls *the fourth beaſt*, Dan.7.7,8. Rev.17 3,13. And the falſe Prophet Papal roſe up amongſt the ten (not uncrowned as the former were, but) crowned horns of the Sea-born beaſt Papal, *Dan.*7.7, 8. *Rev.*13, 11, 12. &c. But *Epiphanes* came up (not among the ten horns of Pagan or Papal Rome, but) out of one of the four horns of the third Kingdom, *Dan.*8.9.

The

The Series, therefore, of reiterated Ecchoes runs in this order: *Daniel*, prophetically describes the practises of *Epiphanes*, and fore-tells *Jerusalems* desolation, by his cruel persecutions, in chap. 8. 9. to the 15. *ver.* 23. to 27. chap. 12. 6, 7.

Secondly, *Daniels* half week of years (wherein Christ exercised his prophetical Office for 1260 days) was adumbrated (in its duration and denomination) by the times and transactions of *Epiphanes*, and was founded forth, as in a second Eccho, from those texts aforesaid; nor did the *Pharisees* less shadow forth the Antichrist, (then *Epiphanes* did) in that half week of years, and the transactions of it: For, though that half week of years (three years and an half, 1260 days) held forth some outward import, or shew of joy, and of a Kingdom, yet; It was the sad time of the King of righteousness, rejected of his own: And of his kingdom dejected, desolate, and trodden under foot: And (as the antitype witnesses were to propheſie in sackcloth 1260 days annual, *Rev.* 11.3. So) Christ, and his Apostles propheſied (as it were in sackcloth) to that gain-saying, rebellious and bloudy people of the *Jews*, for 1260 days, as their antitype should do so many years: Christ also (weeping over *Jerusalem*) propheſied the destruction of it: That half week of years (or 1260 days) was the type-duration of the Witnesses sackcloth propheſie for the desolations of *Zion*.

Thirdly, the *Jews* desolations, at the destruction of *Jerusalem* did resound (in a third Eccho) from the same texts, as we see in *Math.* 24.15. *Dan.* 9.27.

Fourthly, these texts in *Daniel* strike also Prophetically, upon those sad desolations of the Primitive Church, wrought (as we have sufficiently shown) by the Pseudo-prophetick (at first little) horn of Rome Pagan in the fourth reverberation. And,

Fifth-

Fifthly, the ſame texts in *Daniel* (as we have ſhown, and ſhall ſufficiently ſhew) are re-ecchoed by thoſe moſt dreadful and durable deſolations of the Goſpel-Church, devolved upon her by Papal *Rome* in the fifth reverberation. But

Secondly, thoſe texts in *Dan.* 7. and that little horn there, do nothing reſpect *Epiphanes*, or *Daniels* half week, or the deſtruction of *Jeruſalem* (either as inter-adumbrations, or ſub-antitypes) but ſtrike (immediately and directly) upon the Decapolities of Pagan and Papal *Rome*: Therefore, that little horn in *Daniel* 8*th.* did (but that in *Daniel* 7*th.* did not at all) import *Epiphanes*, much leſs did that little horn in *Dan.* 7. terminate (as moſt writers affirm it did) in *Epiphanes*.

Expoſitors (that will run with the multitude into groſs miſtakes) make it not their induſtrious care to try the truth by ſacred record, and Scripture-rule, but ruſh on in the common roads of received opinions, wherein moſt Writers have long miſled the way: Theſe ſeem (as in many other) in theſe aſſertions, to err by conſent.

The little horn (ſay they) in *Dan.* 8*th.* is *Epiphanes*; And I affirm it. But,

The little horn (ſay they) in *Dan.* 7*th.* is *Epiphanes*: And why *Epiphanes?* Becauſe this alſo is a little horn: And here's the ground of their judgment: One ſeeming circumſtantial parity in two texts againſt many ſubſtantial diſparities in many texts, which they ſee not, and conſider not: This is to admit, and allow of one falſe witneſs in judgment, and exclude an hundred true ones.

Secondly, the red Dragon (ſay they) in *ch.* 12. 3. and that beaſt in the 17*th.* chap. are one, and the ſame beaſt: And ſo they ſay right: But the beaſt (ſay they) in *ch.* 13. 1. is alſo the ſame beaſt: And why the ſame? Becauſe he alſo had ſeven heads and ten horns: This concluſion, or inference is moſt abſurd and unjuſt: For, *Qui quicquid ſtatuerit parte inauditâ alterâ (æquum licet) haud æquus fuerit*; Its moſt unjuſt

juſt to conclude thoſe beaſts in the three texts to be one, and the ſame from the like numbers of their heads and horns, and not ſee or conſider the real diſparities (even in all their ſeven heads and ten horns) betwixt that beaſt in the thirteenth Chap. and that in 12. and 17. Chapters: For, that beaſt in the 13*th. chap.* had ten crowns upon his ten horns: But that beaſt in the 12*th.* and 17*th. chap.* had no crowns upon his ten horns: He had ſeven crowns upon his ſeven Heads: But that beaſt in the *thirteenth chapter* had no crowns upon his ſeven heads: Therefore, their real diſparities are ſevenfold in their heads, and tenfold in their horns: It may ſeem therefore incredible, that it can be poſſible for all expoſitors (that I find) to make their ten horns (notwithſtanding the tenfold diſparity in their crowns) to be a tenfold comparity, and their ſeven heads to be (notwithſtanding their ſevenfold diſparity in their crowns) a ſevenfold parity: And that (which makes it ſeem ſtrange beyond admiration) when the leaſt of theſe diſparities (which they miſtake for parities) muſt, inevitably be found to make the beaſts in the ſaid texts, to be irrefellibly two. Be they (ſay ſome) found irrefellible, yet are they no fundamental truths, nor notions much needful to be known.

The beaſt opened his mouth in blaſphemy to blaſpheme; So profane, ſloathful ſlow-bellys, and evil beaſts open their mouths to blaſpheme the Scriptures, and (ſleighting their faithful ſearchers) fall into the condemnation of the Devil: For, the plaineſt Scriptures (much leſs the more implicit, which they leaſt know, and deſpiſe moſt) profit them nothing, nor deſire they to know things moſt neceſſary, that are difficult to be known: For, *Difficilia quæ pulcra*: Things that are moſt excellent, and uſeful to be known, are moſt difficult to be diſcerned, being kept back by the juſt hand of God (in dark expreſſions) purpoſely from the profanely blind, and ſloathful (or from thoſe chiefly) that they ſhould not finde them

them out: Nor is the knowledge of prophetick Scriptures otherwiſe then moſt neceſſary; nor do they import other then things moſt ſacred of higheſt concernments: Therefore, myſterious truths (made manifeſt) may prove the greateſt mercy, that hath come to the Chriſtian World in many Centuries of years, as will evidently appear, when we come to ſhew the great (and that manifold) utility, and neceſſity of the knowledge of the prophetick and ſymbolical Scriptures.

Thirdly, though (ſay they) many texts mention the Dragon, yet there was never any more then one. And why but one? Becauſe all texts, that make mention of him, retain this appellation: The Dragon.

That a ſeeming parity of appellation is enough of it ſelf, without other comparity, to prove an identity of perſons or things, is incomparably abſurd: For, ſo *John* the *Baptiſt* muſt be *John* the Evangeliſt, becauſe both are called *John*; So muſt this Dragon be *Pharaoh*, becauſe he alſo is expreſly called: The Dragon, *Ezek.* 29.3. But,

Secondly, there is no conſtant parity (to prove an Identity) in their appellations; nor do all texts retain this Word (The Dragon) where mention is made of either; nor is there the leaſt comparity in Scripture to denote them one: For, The firſt (called the Dragon in *ch.* 12.3, *&c.*) is called a beaſt in *ch.* 17.3. And the ſecond (called a beaſt in *ch.* 11.7.) is called: The Dragon, *ch.* 13.2,4. But with this ſignal, and undeniable note of clear diſtinction betwixt both: To wit, the firſt Dragon (in *ch.* 12.3. *ch.* 17.3.) was in *Johns* time, *beſtia aſcenſa è Mari*; A beaſt riſen out of the Sea long before *Johns* time, *Dan.* 7.3. For five of his heads were faln when *John* wrote *Rev.* 17.10. But the ſecond Dragon was, when *John* wrote *venturus Draco, vel beſtia ex Abyſſo aſcenſura*, was to aſcend out of the bottomleſs pit long after *John* wrote the

Apocalyps, *ch.* 11. 7. Thus; As we see no constant, nor the least (either nominal, or real) parity in Scripture betwixt the first and second, to prove them one and the same; So we see a superabundant disparity, real, betwixt both, denoting irrefellibly, that there were two: Many like vulgar, and Epidemick errours the Reader may note, and, perhaps finde refelled in this Treatise; But these at present, and in this place, may be sufficient; by which it may appear; How manifold such mistakes are, and frequent to be found in Writers: But the truly Learned and Religious, will no doubt, willingly relinquish all known errours of mind, and manners; And to them chiefly I humbly devote my weak endeavours to manifest both. But I return.

Of the disparities betwixt those three (at first little) horns (the false Prophet Pagan, Papal, and *Epiphanes*) we have said sufficient, and clearly see: That the whole Vision of the fourth beast in *Daniel* aptly agrees both with Pagan and Papal Rome, and with both their false Prophets, but not in the least with *Epiphanes*: Howbeit, the Epoche of the little horn, in *Dan.* 7. 25. agrees in no wise with the false Prophet of Pagan Rome, but with the false Prophet Papal only: And therefore

Fifthly, the Ecchoes of *Daniels* prophesies did not end in *Epiphanes*, nor in *Daniels* half week of years, nor in *Jerusalems* destruction, nor in the desolations of the Primitive Church, by the first Dragon, nor did the predictions of the *Apocalyps* here terminate with Pagan and Imperial Rome in 412. For, all these four Reverberations were but types. But,

The antitype of these, and many other types, was the grand *Antithesis* to the Gospel-Church (Rome Papal, sometimes complex of many Sects) whom *Daniels* propheſies (as by a fifth ecche) indigitated, and the *Apocalyps* (mediately by

by the adumbrations of Pagan Rome, and immediately without them) predicted: For *Daniel* hath his *Decaceraſtes*, or beaſt with ten horns: And the *Apocalyps* hath its beaſt (Roman and Pagan) with ten horns all uncrowned, *Rev.* 12. 3. *ch.* 17. 3, 12. And,

Secondly, the *Apocalyps* hath its beaſt (Secular and Papal) with ten horns all crowned, *ch.* 13. 1.

But (may ſome ſay) we are ſatisfyed; That the *Apocalyps* holds forth one beaſt with ten horns all uncrowned, which you ſay was the ſecular power of Rome Pagan; And that it holds forth another beaſt with ten horns all crowned, which you ſay was the ſecular power of Rome Papal.

We are alſo ſatisfied, that *Daniels* propheſie foretold the firſt beaſt of Rome Pagan, with ten horns uncrowned, and, under him the deſolation in the fourth reverberation. But we are not ſo fully ſatisfied: That *Daniels* propheſie holds forth that beaſt with ten horns all crowned, and, under him the grand antitype deſolation in the fifth reverberation, where the firſt was under *Epiphanes*.

I anſwer, that *Daniel* (in one and the ſame propheſie) held forth the powers ſecular, and ſpiritual, both of Pagan and Papal Rome, which in the *Apocalyps* are more clearly diſtinguiſhed: For, *Daniels* propheſie repreſents a beaſt with ten horns, which is alike conſiſtent, and agreeing with both.

Alſo it repreſents a little horn, Pſeudo-prophetick amongſt thoſe ten, which likewiſe accords with either, or rightly agrees with both.

Thirdly, It indicates a deſolation to be wrought, chiefly, by that little horn, and this rightly agrees with both *Dan.* 7. *ver.* 25. *Rev.* 13. 16, 17.

But it ſays, that the duration of that deſolation (or of that little horn, the cauſe of it) ſhould be for three times, and the dividing of a time: And this agrees (in no wiſe with Pagan,

but) with Papal Rome only: For, (If you reckon that Epoche to be three years and an half, or 1260 days literal) it agrees in no sort with Pagan Rome, whose proper Epoche is above 130 times longer: Or (If you count those days to be 1260 years) that also is inconsistent with Pagan Rome, whose proper Epoche was but 460 years, and falls short (by 800 years) of that duration: But we finde it congruent to Papal Rome only, and to her only, all these twelve Epochaes of 1260 years (as they respect several transactions) appertain: Therefore *Daniels* propheſies refer (in the fifth reverberation) to their grand anti-type (Papal Rome) and apparently reach her crowned beast secular, whose Patriarchs (the *Bicorne* false Prophets) Epoche (synchronizing with that beasts, and the second Dragons durations in 1260 years) is consistent only with *Daniels* record, and computation, and with those consonant Epochaes in the *Apocalyps*, Dan. 7. 25. Rev. 12.6,14. ch.13. 5. *&c.* And this may, perhaps, both clearly, and fully refell all those that affirm: That *Daniels* propheſies ended at the death of our Saviour, or at the destruction of *Jerusalem*; And likewise all such as assert, That the computation of the *Apocalyps* terminated (with Rome Pagan) in four hundred and ten, or twelve. But,

Secondly, the *Apocalyps* hath an Angel, that lifted up his hand to Heaven, and sware by him that liveth for ever and ever: That time should be no longer: But (in the days of the voice of the seventh Angel, when he shall begin to sound) the mystery of God should be finished, as he hath declared to his servants the *Prophets*, *Rev.* 10. 6.

And *Daniel* hath (the type of it) a man cloathed in linnen, who held up his right hand, and his left hand, to Heaven, and sware by him that liveth for ever, that it should be for a time, times, and an half, *Daniel* 12. 6, 7. Here we plainly see, that some propheſies in *Daniel*, and the *Apocalyps* are (and

that

that in the fifth reverberation from *Daniel*, and in reference to *Rome Papal*) Synantiphona, or uttered as it were *totidem verbis*, in the same words. But,

Time shall be no more: And how, no more? That is, there shall be no more time of the six Trumpets sounding, nor of the chief prevailing power of the mystery of iniquity, but only three times, or years, and an half of days annual, or 1260 years, as it was in the type, 1260 days literal: For, In the days of the Voice of the *7th.* Angel, when he shall begin to sound, the mystery of iniquity shall be made manifest, and the mystery of God finished, as he hath declared to his servants the *Prophets.*

And what was thus declared? It was declared to *Daniel*; that the duration of the *Proto-type* desolation (compleated under *Epiphanes*) was to be three times or years, and an half, or 1260 days literal: And its more then probable, that the duration of its ultimate anti-type (1260 years) was thereby declared to *Daniel* also.

And it was declared (to omit other *Prophets*) to this prophetick Evangelist, that the duration of the ultimate defection and desolation under the Gospel-Churches last, and grand *Antithesis* was to be (as the *Proto-types* was so many days literal) six times seven months of days annual, or 1260 years: So long were the six trumpets to sound, or (which is all one) the Witnesses were to prophesie in Sackcloath so long: But in the days of the Voice of the seventh Angel, when he shall begin to sound, the mystery of iniquity shall begin to be made manifest, and the mystery of God finished *&c.* where the Reader may evidently see, that the duratio. of the six trumpets sounding, or (which is all one) the Witnesses Sackcloath prophesie for 1260 years, synchronizeth with the rest of those twelve Epochaes, and therefore this prophesie (in *Rev.* 10. 7.) is in the fifth reverberation from its *Proto type* prediction in *Dan.* 12. 7.

In

In both which texts, the truth of the tranſactions and times expreſt, is confirmed by a divine Oath in the name of the living God, which makes them much more ſignally correlative as to type, and anti-type, and that in the fifth Echo, therefore, its ſufficiently (if not abundantly) manifeſt, that ſome propheſies in *Daniel* (reiterated as we plainly ſee in the *Apocalyps*) reach *Rome Papal* (ſome directly, as in *ch.* 7. 25. and ſome in a fifth re-ecchoed performance (as in the texts of *Dan.* 8. 9, 10. *&c.* and *ch.* 12. 7) and ratifie thoſe 1260 years of all theſe twelve Epochaes: For, all days prophetical are ever (though literal in their Subanti-types) at leaſt years in their ultimate anti-types, which is evident from *Numb.* 14. 34. *Dan.* 9. 24. *Ezech.* 4. 5, 6. And as will more irrefellibly appear when we come to treat upon thoſe texts.

As he hath declared to his ſervants the *Prophets* (ſaith the text) *ch.* 10. 7. where it is plain, that many things which the *Apocalyps* predicted, were in fore-times declared to the *Prophets*, the ſervants of God, which they alſo (as appears plainly from the ſaid text) declared in their propheſies; wherefore many, or the moſt of the Prophets, and not *Daniel* only (whiles they foretold things more immediately to be fulfilled) preſignified alſo, thereby, thoſe things which the *Apocalyps* predicted: But to ſhew the comparities of Prophetick prefigurations with texts in the *Apocalyps* (wherein they ſeem to concenter in the anti-type) would require a large Volume.

We ſhall now take a ſhort view of the ſecular head of Papal Rome with his comparities and diſparities to his types: His mouth (ſaith the text) was as the mouth of a Lion, ſo ſhadowed forth by the King of *Babylon*, Rev. 13. 2. Dan. 7. 4. But he was not that Supream power, as his diſparities plainly ſhew. For,

Second-

Secondly, his feet were as the feet of a Bear, and ſo figured by the King of *Perſia*, Dan. 7.5. Rev. 13.2. But he was not that power ſecular, as his diſparities ſhew. For,

Thirdly, he was like a Leopard; So was the Greek Monarch, *Dan.* 7.5. *Rev.* 13.2. And here we plainly ſee a threefold, and ſhall, a fourfold conſonancy betwixt thoſe propheſies in *Daniel*, and this in the *Apocalyps*, and that in the fifth reverberation, or performance, if we take our account from thoſe texts of the eighth Chapter in *Daniel*, that point out *Epiphanes*; Or if we count by the ſucceſſions of thoſe four beaſts in the ſeventh Chapter.

But the Sea-born beaſt Papal was not that repreſentative of the Greek Empire, becauſe of many diſparities in both texts.

Nor was he the Dragon or fourth beaſt in the fourth reverberation from *Daniel*, who Prophetically adumbrates (by four beaſts of different figures) four Kingdoms (the *Chaldean*, *Perſian*, *Greek*, and *Roman*) and (by thoſe four beaſts) he ſhaddowed forth (their anti-type) the repreſentative of Papal Rome in the fifth reverberation: For, Pagan Rome was the fourth Kingdom, and her head (the firſt Dragon) the fourth Monarch; But *Papal Rome* was the fifth Monarchy, and her head ſecular (this Sea-born beaſt) the fifth Monarch, prophetically ſhaddowed forth (in the fifth reverberation) by thoſe four beaſts in *Daniel*, but, chiefly by the fourth beaſt of Pagan Rome (the firſt Dragon) who was the laſt, cleareſt, and fulleſt type of this ſeven-headed *Hydra* of Papal Rome ſucceeding thoſe four beaſts, but, chiefly the fourth in his ſeat, power, and great Authority, and that in the fifth reverberation from *Daniel*.

This (may ſome raſh inconſiderate Readers ſay) makes it ſignally clear; that this, whom you call the firſt Dragon

(nor

(nor was there ever any more then one, nor ever any ſecond) gave his ſeat, power, and great authority to the beaſt, his ſucceſſor: we ſhall therefore further, but briefly re-enquire how, and when the Dragon (and which of the two) gave his ſeat and power to the beaſt, and to which beaſt.

What opinions moſt hold I minde not much, becauſe many writers little mind how, or what they write: But all reformiſt Expoſitors (to far as I find) affirm, that this beaſt Papal was the ſeventh (or I know not what) head of the Dragon, which ſhould continue (ſaith the text) but a ſhort ſpace; and that ſufficiently contradicts this Tenent, *Rev.* 17. 10. *ch.* 12. 12. But I anſwer.

The Dragon (ſaith the text) gave him (this beaſt Papal, who is ſufficiently deſcribed before, and will be further afterwards) his power, ſeat, and great authority to diſtinguiſh him from the firſt Dragon, whoſe power was taken from him; And to diſtinguiſh him from the ſecond, that gave him his power, and great authority, which he took from the firſt, and, chiefly from the repreſentatives of the Primitive Church, *Rev.* 13. 2, 4. Therefore, that ſecond Dragon raiſed Rome Papal (in the fifth reverberation from *Daniel*) chiefly by raiſing her ſecular head, with his power (the Supremacy therein) given unto him: For,

Secondly, the firſt Dragon was no free doner, or diſpoſer of his own power, but had it taken away before he could give it, and was taken away himſelf before that beaſt was in being that ſhould receive it; And ſo the text (we ſee) ſaith expreſly, 2 *Theſ.* 2. 6, 7.

So ſay the beſt modern Expoſitors upon that place, though they ſometimes contradict themſelves and confound the true Series of things, as we have before briefly hinted: So ſay the chief Primitive Fathers: That this Dragon (Rome Pagans re-

repreſentative) * was (not to give his power himſelf, but) to be himſelf with all his power taken out of the way; And it might ſeem moſt wicked and fooliſh for any Expoſitors to kick againſt the expreſs Tenure of the ſacred text; to contradict the beſt modern Writers, witneſſing (at leaſt by conſequence) what thoſe texts import, and to oppoſe the Opinions of the beſt Primitive Fathers, who, no doubt, might beſt underſtand the right meaning of thoſe Scriptures: For, the Apoſtle himſelf aſſerts expreſly, that they did know the meaning of them: *You know* (ſaith he) *what withholdeth; He, that now letteth will lett, until he be taken out of the way*, 2 Theſ. 2.7. And this Relative (*He*) in the Text could not poſſibly refer to any other perſon political, but only to the firſt Dragon or Repreſentative of Pagan and Imperial Rome, who (in *Johns* time) chiefly letted, and did after let or hinder Papal Rome and her head (*ut intus exiſtens prohibet alienum*) from riſing up until he was finally taken away (with all his force) by the ſecond Dragon (the laſt ſublator of his feeble power and dying perſon) in four hundred and ten or twelve. For,

* *Tertul. de Reſurrect. ch. 24. Idem in Apol. ch. 32. & ad Scapul. c. 1. Hieron. ad Algaſ. Amb. in Theſſal. 2. Aug de Civit. Dei lib. 20. 19.*

Thirdly, *Michael* and his Angels (*Conſtantine* and his Armies, *Michael's* ſubſtitutes) took (to the final exciſion of his ſeventh head) that firſt Dragons power (without asking him any leave) into his own hands; held, poſſeſt it; ſo as that Dragon could never regain abſolute Supremacy therein: That is: *His place* (ſaith the text) *was found no more in Heaven.*

Theodoſius with his two Sons and the two *Valentinians* partly took away, partly brake in pieces, the power of his ſick, and ſcarce perfect, eighth and laſt head. And,

Laſtly, The ſecond Dragon (about the year 412) took away the very being of that firſt Dragon, drave the Primitive Church, with her Eagles wings, into the Wilderneſs; took

away her, and their chief power into his own hands, and gave that power, which he took from them, and they from the first Dragon (to wit, the Supremacy therein) to the beast secular and Papal: For it had been (*res maximè miranda, minimè credenda*) a thing most impossible and incredible for the first Dragon to have done it: Had he done it, he must have had an Art never heard on; That could give his Seat and great Authority which he had not; And this is the mischief: As he had no power to give unto the beast, so, there was no beast in being to receive it, so long as he existed; which necessarily implies a double impossibility. But *the Dragon gave his great Authority to the beast*: Therefore, that was the second Dragon clearly distinct from the first, and both, from this beast: And then it must inevitably follow of necessity: That this beast, and that second Dragon, and the Bicorn false Prophet, were contemporary, and (as the several texts plainly prove) synchronize in 1260 years, beginning about 412, though that second Dragon was not drawn at first, to such complyance as afterwards: And this (contrary to Doctor *Hammonds* rational conclusion, from a mistaken supposition) is signally conspicuous (as we clearly see) from sundry texts of sacred Scripture, and (as it hath appeared and will more plainly appear) from Church-History: I need not, therefore (I suppose) say to any sober or judicious Reader, that the text plainly says: That *he that* (in *Paul's* time) *letted, should let (till he were taken out of the way)* the rising up of the Son of perdition; But I may say (in the words of that Apostle) to the silliest Readers (or at least to such as have any competent animadvertency and understanding) you know that he that letted (in that Apostles time) the rising up of the body of Apostacy, and its spiritual and secular Heads, was the first Dragon or Supream power of Pagan and Imperial Rome: you know (from those Prophetick texts and from Church-Histo-

Hiſtory, fully witneſſing the performances of thoſe Propheſies) that the ſaid firſt Dragon did not give (could in no wiſe poſſibly give) his power, which he had not) to the beaſt Papal not then in being: you know that he (much more all his power) was to be taken out of the way, to make way for that beaſt: you know alſo, that the Dragon gave (Scripture ſays it, Church-Hiſtory proves it) his great Authority to the beaſt: And you know, that Dragon (becauſe the firſt and all his power was taken out of the way before as aforeſaid) muſt, of neceſſity, be the ſecond Dragon: And thus (*actum eſt de hac controverſiâ*) this Controverſie is fully ended, and, That there were two Dragons, irrefellibly concludent. But,

So wedded is the world to wilful errours, that men and Sects (nor are Saints free from this fault) take little care or pains to come to know theſe things: *Hæc ſcire* (ſay they) *quid prodeſt? Quid obeſt neſcire?* What are we better if we know theſe things, or worſe if we never know them? They therefore (even many that are moſt ſtudious therein) are ſo indocile to know (though plainly proved, and though they ſhould be oft repeated) theſe things, or to ſee their own Preſervations, and chief concerns in the knowledge of them, that their progreſs is therein little, their profit leſs to themſelves and others: For, ſuch ſlow-bellies, are many, that they cannot imagine what real uſe can be made of thoſe things, which will inſtantly appear to be the things of higheſt concernments, and the knowledge of them, and how to uſe them, the Conſervatory means of all other graces and mercies.

Hagar (her Son ready to dye, ſhe diſtreſſed) ſate by a Well in the Wilderneſs, and ſaw it not: Little did ſhe think of ſuch ſupport ſo nigh, till God opened her eyes and ſhe ſaw the Well: Her ſight of it was a preſent means to prevent imminent death and procure life to her and him: But, if preſent and after-Ages may ſee and ſhun thoſe evils that are

worſe than death, and reap thoſe benefits that may be better than life, by the knowledge of thoſe things, I ſhall briefly indigitate that, and (with like brevity) conclude the premiſes. And firſt;

Moſt Reformiſts will needs have the beaſt ſecular and Papal to be the Scarlet-coloured beaſt, *chap.* 17. 3. or (which is an errour, if not the ſame, not much different) the ſeventh Head of that red Dragon or Scarlet beaſt.

This groſs errour (the grand *Remora* to the right unfolding of many texts) is a ſtrong refuge to the Myſtery of Iniquity; Nor can the expoſitions of the beſt Writers upon the *Apocalyps*, and Prophetick Scriptures (till this and many like miſtakes be removed) be otherwiſe then perplex ravels of intricate confuſion: Therefore, the perfect removal of this miſtake (as the readieſt way to remove many) requires my preſent care. Nor, perhaps, have my pains hitherto made the truth ſo fully irrefellible as inſtantly it will appear to be: Can we but find thoſe ſeven Heads that were peculiar to the red Dragon or Scarlet-coloured beaſt, and his eighth Head alſo which was of thoſe ſeven; Then we have all his peculiar number of Heads, and ſo this buſineſs is fully ended: But, *five* of his Heads were faln, before *John* wrote, as we ſhewed before; And one (his Imperial Head) exiſted when *John* wrote: There's ſix of his ſeven Heads; *And the other is not yet come* (ſaith the text) *and when he cometh he muſt continue a ſhort ſpace*: His time was ſhort (for a Kingdom divided cannot ſtand) becauſe he was a divided Head; For part of it fell from the Pagans and took part with the Chriſtians in the time of *Conſtantius* and *Conſtantine*.

His eighth dying, and ſcarce perfect Head, was *Pagano-arrian* in the time of *Conſtantius* the ſecond, *Julian*, *Valens*; and went into everlaſting perdition about 412, *ver.* 11. That is, he, and that firſt Dragon (under him) then periſhed for ever:

Here's

Here's all the crowned Heads (for all his Heads had Crowns) that were peculiar to that firſt Dragon: Then the Sea-born beaſt Papal (aſſiſted by the ſecond Dragon through the falſe Prophets procurement) aſcended out of the Sea (the Political and Military Deluge, which the ſecond Dragon caſt out of his mouth) having ſeven ſucceſſive Heads, *chap.* 13. 1.

But here's the Maſter-piece of exquiſite abſurdity: All Reformiſt Writers (few excepted) affirm; That the ſeventh Head of the Scarlet beaſt (the firſt Dragon) was the ſecular beaſt Papal with ſeven Heads; which is as good ſenſe as to ſay: That a part of the body of one man is the entire *individuum* of another perſon: For that Scarlet beaſt (that had ſeven Heads, and an eighth alſo) and the Sea-born beaſt Papal, that had ſeven Heads, were two ſeveral, individual, and clearly diſtinct perſons political.

Secondly, The texts expreſly aſſign unto the firſt Dragon (as peculiar to him) eight Heads in all: But their gloſſes plainly contradict thoſe texts and allow him but ſix, making his ſeventh Head to be the ſecular beaſt Papal: They might be (a man would think) deter'd ſufficiently from adding to or detracting from the words of the Book of this propheſie by the plagues therein threatned to all ſuch; But many of them do it (no doubt) not willingly, but for want of due animadvertency.

Thirdly, That ſeventh Head of the firſt Dragon (which thoſe Writers affirm to be the Sea-born beaſt) ſhould continue (ſaith the text) but a ſhort ſpace; But that beaſt ſecular was to continue 1260 years, *chap.* 13. 5. which are 100 years longer than the durations of all Pagan Romes eight Heads *ab Urbe conditâ.*

Laſtly, The texts expreſly diſtinguiſh that red Dragon and this beaſt by their diſparities in their ſeven Heads (in the one all Crowned, in the other all uncrowned) and by their ten horns

horns (in the one all crowned, in the other all uncrowned) and by their far different *Epochaes*: But these Writers (that notwithstanding) confound all the texts, and either make both those beasts to be one and the same, or make the beast Papal to be the seventh Head of that Pagan Dragon: who can imagine that men of any Reason or Learning could assert such matchless absurdities? Their chief mistakes are these.

The Dragon (saith the text) *gave power to the beast*: But they say (contrary to the text) that his sixth Head gave power to his seventh.

Secondly, That seventh Head (say they, contrary to the Scriptures) was the secular beast Papal.

Thirdly, They mistake the first Dragon (who gave none) for the second, who gave his power and Authority (the Supremacy therein) to that beast.

Fourthly, They mistake that Scarlet-coloured beast, or red Dragon (in *ch.* 12. 3. *ch.* 17. 3.) for the secular beast Papal, *chap.* 13. 1. And therefore,

Fifthly, They mistake the literal City of Pagan and Imperial Rome (that ruled over the Kings of the Earth, and was called *Babylon* the Great in the 17*th.* and 18*th.* Chapters) for the more spiritual City of Papal Rome (called also *Babylon* the Great, and over whom the second Dragon with the Sea-born beast and false Prophet Papal ruled or presided) in the 11*th.* and 16*th.* Chapters: For, these two Cities are signally distinct by this apparent disparity: The first (Heathen and Imperial Rome) ruled over the Kings of the Earth; And the Kings of the Earth ruled in and over Rome Papal: So that the System of the glosses of these Writers upon these and many other texts is like a large Vial (filled with mistakes) which they pour forth, in their Teachings and Writing's, upon many mindless Professors that care not how,

or

or what they hear or read. Becauſe of Oaths ('tis ſaid) the Land mourns: But the whole world (may we, even weeping, ſay) mourns through miſtakes in Opinions and Manners: Therefore, her Inhabitants ſit in the ſhadows of death, ſurrounded with diſtreſſes: But what dammage redounds by theſe and like miſtakes?

The diſadvantages (and they great and many) that thereby come upon the Chriſtian world, and upon all Church-Societies, and Sects, may appear as followeth.

If there was but one Dragon (according to the general ſuppoſition) then none gave power (for the firſt gave none) to the wounded beaſt Papal: Then none raiſed Papal Rome, nor her ſecular Head) that beaſt, according to the Scriptures: Then the Opinions of the Learned *Hammond* and others muſt ſtand good againſt all the world: To wit, that there was no further compute of the *Apocalyps* (after 410) except in the *Mahumetans*: And then the Papiſts and other Sects, and perhaps *Mahumetans* (unleſs thoſe Authors better prove the contrary) have no part in the grand Apoſtacy predicted by Prophets: For, then (as ſome in the Apoſtles times *concerning the truth, erred*, ſaying; *The Reſurrection is paſt already*, ſo) all men may much better ſay: That both the riſe and the fall of the Anti-chriſt (never doubt it, diſpute not about it) is paſt already long ſince, even in four hundred and ten or twelve.

Then all diſcourſes concerning any ſuch ſubject (whether in word or writing) are meer ſtories, or at beſt (as they have been for the moſt part) but fruitleſs, controverſal pickeerings (and that perpetually) to no purpoſe: For no Reformiſt, nor the beſt-informed, can make good any Charge or Argument againſt the Papiſts or any other Sects (*Mahumetans* or others) as confining upon the Apoſtacy of Anti-chriſt, if that was paſt for ever in four *hundred and ten or twelve*. Thus

even

even Protestants (by means of these mistakes) give the staff in their hands (against themselves) into the hands of Papists, strengthen Heresies, and weaken the hands of the witnesses of the truth: For, if these errours in Opinions must stand for truths, then must all Reformists give prime honour to the Papists, as chief of Churches; And (as *they of the Synagogue of Satan, that said they were Jews, and were not, were made to come and worship at the feet of* Philadelphia, so) If there was but one Dragron (ending as aforesaid, with all compute of Prophetick Scriptures, about 410) then all Reformists, and Sects, pretending to be reformed, must come and worship at the feet of the Papists (as the only Mother, Catholick and true Church) and only assume Schism, Apostacy and shame to themselves: No weapon of war (formed by the best Reformist's) can prosper in their hands against her: she's (*Civitas circummurata*) a City walled round, her walls are Brass, which times cannot break, nor force scale.

Thus, we see, the sacred Scriptures (by means of these mistakes, until they be removed) are (both by strict and loose Professors) prostituted to the vilest disuse, are made (*Muri ahæni*) walls of Brass by Protestants, against themselves, for the defence of Papists, Heathens, and Hereticks to fortifie and confirm their blind and wicked confidence in all ignorance, and evil Manners. For,

If there was but one Dragon, ending with the whole-computation of the *Apocalyps* (the *Mahumetans* excepted) in four hundred and ten (as Dr. *Hammond* and others Learnedly labour, but in vain, to end it) nor do the *Mahumetans* (as they except them) signifie any thing to this purpose; Then the Church of *Rome* may say, she sits as Queen, Rules alone, nor was she raised by power of any first or second Dragon: For, as nothing can exist without some cause of its being; So it was impossible for Papal Rome (faln in her Infancy) to be

be raiſed to power, if there was none to raiſe her up: But God (by his providence) did ordain or permit this ſecond Dragon (for the firſt fell before for ever) to raiſe up Papal Rome (the place prepared of God to preſerve his Church for a ſpace) by giving his power (the Supremacy therein) to her ſecular Head, which the Scripture expreſly aſſerts, where it ſaith: And the Dragon gave, *&c.*

They therefore, that take in hand to explain theſe Scriptures, or to prove *Rome* Papal (complex of many Sects and Nations) to be the Churches *Antitheſis*, muſt obſerve the right Series of the *Myſtery of Iniquity*, and know when and how the Apoſtacy ſprang up; As alſo that there were two Dragons, and which of the two raiſed Rome Papal, or the body of Apoſtacy.

All works or writings againſt her (till this be firſt done, or at leaſt in part diſcerned) are little worth; ſcarce ſo much as engage Rome Papal againſt thoſe oppoſers to ſmall purpoſe; ſhe may (till then) hold forth her flag of defiance againſt (as trivial impugners) all ſuch, and ſay: The Scriptures themſelves (clearing her from their charge) charge them with Blaſphemy, Schiſm, Slander, and Apoſtacy: Her walls muſt ſtand inviolable; ſhe invincible.

Thus we ſee (till theſe miſtakes be removed) no Reformiſts can undeceive, poſſibly, the Papiſts, or their ſub-diviſions; nor be themſelves rationally undeceived, or be convinced of their errours in Opinions or manners: *Tum verò barbari barbaros invicem, & Eccleſiam perſequentur in æternum:* Then Men, Saints, and Sects (with feral ire and intricate confuſion) muſt implacably purſue and perſecute each other: For (if theſe and ſuch obſtacles to true peace multiply or are not removed) then (*in Chaos infandum totus confunditur Orbis*) preſent and after-ages muſt ever inherit inextricable Labyrinths of all dreadful (and they inemergible) miſeries: *Men*

(ſaith the text) *ſhall ſeek death, and ſhall not find it, and ſhall deſire to die, and death ſhall flee from them:* For, *Their torment was as the torment of a Scorpion when he ſtriketh a man:* Miſtakes in Opinions and manners were (to thoſe men) the cauſe of ſuch torments, worſe than death, as, in its due place, will appear from thoſe texts: But theſe mens miſeries muſt far exceed theirs, and death it ſelf be much more deſirable than their condition, if theſe and many like errours in Opinions and manners be not removed: Thus the evils of theſe and like miſtakes (until they be removed) are (its evident) both great and many.

But, if theſe and many ſuch errours are or ſhall be ſufficiently refelled, and men be thereof clearly convinced; Then *Rome* Papals walls, and the walls of her ſub-diviſions (as the walls of *Jericho* fell at once flat to the ground) are become like Cobwebs which the wind ſcatters: Then torments (greater than the pains of the ſtings of Scorpions) may begin to ceaſe from men, and miſeries (worſe than death) diſcontinue: But we ſhall diſſolve (though we have done that perhaps ſufficiently) this Knot of manifold miſtakes (in its due place) by proving a two and twenty quadripartite diſparity betwixt the firſt and ſecond Dragon; Betwixt both and the Sea-born-beaſt Papal; and betwixt all three and the falſe Prophet with two horns: Till then, let no Reader trouble himſelf with idle excogitations of mind, nor me with many words: For I, perhaps, have given the judicious Reader full ſatisfaction at preſent, and ſo ſhall oft afterwards till I proſecute thoſe premiſes in the ſequel.

I ſhould not ſpend time to mention too many (having no mean thoughts of their own parts) that tell you: The Dragon is only (becauſe ſo called) the Devil individual, as ſome (upon ſuch ſolid grounds) aſſert Tranſubſtantiation from *Hoc eſt corpus*: But I commit this Chaffe to the wind till afterwards.

I was, unavoidably, put upon it (before I could proceed to the following Epochaes) to remove thoſe miſtakes aforeſaid. And,

Secondly, to refel their opinions that hold; That all the Propheſies, before Chriſt, were finally fulfilled at his death, or at the deſtruction of *Jeruſalem*. And,

Thirdly, to remove the miſtakes of all Papiſts, and many Proteſtants, affirming: That all Propheſies (both before and after Chriſt) expired (if not at the deſtruction of *Jeruſalem*) at the tranſlating of the Empire in four hundred and ten or twelve: They except only (and that to as little purpoſe) the *Mahumetans*. For,

If all Propheſies before Chriſt ended at his death, or at *Jeruſalems* deſtruction; And, if all in the Goſpel and in the *Apocalyps*, expired as aforeſaid in 412; Then, *Non erit locus*, there cannot poſſibly be any place for theſe twelve enſuing Intervals or Epochaes commencing then, and ſynchronizing from that time for 1260 years: Then all theſe twelve Epochaes, and their tranſactions, and the Scriptures themſelves that hold them forth, muſt (like the five fooliſh Virgins) ſtand without, and not be admitted to expreſs the *mind of the Spirit of truth*; yea then the Scripture Canonical muſt be diſ-membred, and part made as Apocryphal, or (which is worſe) perverted to prefer Hereticks and promote errors in opinions and manners; Then the faithful induſtry of the beſt Writers muſt be but, *labor irritus*, pains herein taken to no purpoſe; Then Papiſts, Heathens, and Hereticks cannot poſſibly be convinced of their errours in Opinions and practices, nor any true peace hoped for from them or any Profeſſors of different perſwaſions: For theſe cauſes of higheſt concernments I have taken this pains to break the hardeſt Rocks of obſtacles (the confident and long-continued miſtakes both of Papiſts and Proteſtants) and to prove; That the Propheſies before

Chriſt (even in *Geneſis*) extended beyond the deſtruction of *Jeruſalem*: For, the type, Primitive, and Jewiſh Church, whom *Pharaoh* (expreſly called the Dragon) perſecuted, had the Sun, Moon, and twelve Stars her Lights, and Guides, and adumbrated prophetically, the Goſpel-Church Primitive (who had alſo the Sun, Moon, and twelve Stars her Lights and Guides, and was alſo perſecuted by the Anti-evangelical Dragon of Pagan and heretical *Rome*) in the Antitype.

I have alſo (perhaps ſufficiently) proved (againſt the Opinions of all Papiſts, and many Proteſtants) that the propheſies in *Daniel* reach *Rome Papal* and her ſecular Head, in the fifth Reverberation: wherefore, theſe miſtakes (impregnable obſtacles againſt *Mead* and all Reformiſt Writers) being thus fully removed; my way is levigated, and my aggreſs made plain (without any material obſtacle) to treat upon the enſuing Epochaes, which come next to be handled.

The Synchronick Epochaes of the ſecond Dragon, Beaſt, and falſe Prophet are thus held forth.

The ſecond Dragons duration is (in *Apocalyps* 12. 14.) *a time, times, and an half.*

The Sea-born beaſts continuance is (in *ch.* 13. 5.) *forty two months.*

The falſe *Prophet's* Epoche is (in *Daniel* 7. 25.) *a time, times, and the dividing of a time.*

The times in all thoſe texts are the ſame, and make a threefold Synchroniſm of 1260 years, to the three Heads of the threefold Decapolity of the grand Apoſtacy; which duration (and therein this ſecond Dragons) is 800 years above the firſt Dragons proper Epoche, and that irrefellibly denotes two Dragons. For,

The Epochaes of the firſt Dragon, and of *Primitive Rome, Pagan* or otherwiſe heretical, were proper or improper.

His

His and her improper Epoche (*ab Urbe Conditâ*) until *Rome Imperial* was made tributary to *Alaricus* in 407, was about 1159 years; Or (until it was taken, plundred and burnt by *Alaricus* in 412) about 1164 years: I call this duration of time; His improper Epoche, becauſe it were improper to count the *Chaldaan* or Greek Epochaes (in Scripture predicted) from the firſt conſtituting of thoſe Kingdoms: For, the proper Epochaes of all Empires or Kingdoms (recorded in Scripture) are chiefly the durations of their Dominions over the Church and people of God: Howbeit, it concerns us here to take notice of this improper Epoche of the firſt Dragon, becauſe the *Apocalyps* indigitates it *ch.* 17.10,11; where *John* ſaith, *five are falln, and one is, and another is not yet come*, and mentions his eighth Head alſo, *which was of the ſeven*; The duration of all which, ſucceſſively made that improper Epoche aforeſaid. But,

Pagan Romes proper Epoche was but about 460 years, beginning when the third (the Greek) dominion (which *Daniel* mentions, *ch.* 7.) began to fall; And when the Jewiſh Church (about 56 years before the birth of our bleſſed Saviour) fell under the juriſdiction of *Pagan Rome*.

Both theſe Epochaes (both the proper and improper) of the firſt Dragon, or of *Rome* untranſlated, ended about the year four hundred and ten or twelve; Then his ſeven Heads, and alſo the eighth, which was of the ſeven, finally expired: For, the reſt of the thouſand years of this Dragons binding, and that little ſeaſon of his relaxation after them, had not (after four hundred and twelve) any relation either to his proper or improper Epochaes; Becauſe he (more literally bound, though but in part, for above an hundred years before four hundred and twelve) was ſo long in being and never after. And that time (from the beginning of his being bound to 412) was part (the laſt part) of both his Epochaes: But there then remained

above

above eight hundred of his thouſand years after four hundred and twelve, in which eight hundred years time & upwards that Dragon was not in being, nor ever after: For, that Decaceraſtick red Dragon of *Rome Pagan*, was never in being after four hundred and twelve, nor ever can, or ſhall be in future being: Therefore, he was bound for about eight hundred years, after four hundred and twelve (not literally, but) metaphorically, or not otherwiſe then with the chains of eternal death: That is, the firſt Dragon (ſubdu'd by the power and Authority of the Primitive Church-repreſentatives) was bound (in part and more literally) by their legal inſtitutions and civil ordinances, in the time of *Conſtantius*, *Conſtantine*, and their ſucceſſors, till about 412. To wit, for about one hundred and twenty years, which was all the time he was in being after he began to be bound; but he was then bound (totally, but metaphorically) for above 800 years by a privation of his being ſo long, but indeed forever: That is, there was a ceſſation from him of his accuſtomed cruelties in the Chriſtian world for above eight hundred years after four hundred and ten or twelve, till about the year twelve hundred and twelve, when he was looſed (not literally, but metaphorically looſed) for not he, but *Simon* Earl of *Montford* (commiſſioned from the Pope and the King of *France*) re-induced *Dioclesians* bloudy practices, and perſecuted the Church after the manner of the firſt Dragon: therefore; As *John* the *Baptiſt* was ſaid to be *Eliah*, becauſe he came after the ſimilitude of his zealous comport; So the Dragon is ſaid to be looſed in thoſe bloudy renovators of that firſt Dragons cruelties: But (having treated upon this ſubject at large, in the ſequel, where the ſeeming diſparities in the compute of thoſe thouſand years are reconciled, and the confident miſ-conceits of the contrary minded fully refelled) I need not here inſiſt upon it.

The

The improper Epoche, therefore, of the firſt Dragon (*ab Urbe conditâ*, until his *Metropolis* was taken, plundred and burnt, and his, then late Empire tranſlated in 412.) was about 1164 years; And his proper Epoche was but 460 years, ending in 412 alſo, which proper Epoche (being ſhorter by eight hundred years then the proper duration of the ſecond Dragon) demonſtrates, irrefellibly, two Dragons. I proceed to the fourth Epoche.

The duration of the threefold City of the grand Apoſtacy.

THat the tenfold body of the Churches *Antitheſis* (*Rome Papal*) was (for matter and form) threefold, and had three (the foreſaid three) heads ſynchronizing in 1260 years, is (from ſundry texts) ſufficiently proved: And therefore, that tenfold City (until it ſhould begin effectually to diſcontinue) muſt have, with them the ſame Epoche: For, if theſe three heads of it were to continue 1260 years; Then this City (their threefold body) muſt (by a neceſſary, individual continuity) have the ſame Epoche. But,

Secondly, their and this Cities durations are (in theſe two texts) thus terminated: *It is done*, Rev. 16. 17. *There ſhall be no longer time*, ch. 10. 6. Theſe two texts intend a time and thing.

The thing intended is this threefold City: *And the great* (this great) *City was divided into three parts*, &c. *ch.* 16. 19.

The time intended is firſt: The duration of that City.

Secondly, the Period of that duration.

The

The duration of it is neceſſarily imply'd.

Its Period is, poſitively expreſt. And firſt,

Its duration is imply'd from its period in both texts.

Its period at the beginning of the ſeventh Vial, is thus expreſt: *It is done, ch.* 16.

Its period, at the beginning of the ſeventh Trumpet, is thus expreſt: *There ſhall be no longer time* ch. 10.

No longer time, that is, the more entire duration of this threefold City, or *Myſtery of Iniquity*, ſhould be no longer than the ſounding of the ſix Trumpets: For, the duration of that threefold City (and indeed of all theſe twelve Epochaes) is commenſurated by the ſpaces of ſix Trumpets ſounding, and terminated with the beginning of the ſounding of the ſeventh trumpet: For, when the ſixth Angel was about to end the ſounding of his ſixth trumpet, then the Angel of the Covenant *ſware by him, that liveth for ever and ever, that there ſhould be time no longer: But, in the days of the voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed*, &c.

Should be finiſhed: That is, the City of God (begun to be adorned as a Bride for her Husband) ſhould then begin to be free'd effectually from her former, too careleſs, contempt of things ſacred, of higheſt concernments; or from treading them, as it were, under her feet; And free'd alſo (from the puniſhment, and effect of that profaneſs: to wit, from being *troden under foot of the Gentiles*: And thoſe *Gentiles* (this threefold City, or *Myſtery of Iniquity*) ſhould then begin (as they ſhall be more by degrees daily convinc'd of their own wickedneſs, and folly) to abate their enmity, and embrace Unity of ſound Faith, and Manners.

Secondly, *It is done*, that is, the duration (the more entire duration) of this City ſhould be done at the period of the ſixth Vial, or at the beginning of the pouring fourth of the ſeventh

ſeventh Vial. That is, This City ſhould ſtand all the time of the ſix Vials pouring forth; all the time of the ſix Trumpets ſounding, and all the time (which is one and the ſame time, and thing) of the Witneſſes Sackcloth-Propheſie, for 1260 years. For, as we have proved, that the ſix Trumpets ſounding, and (which is all one) the Witneſſes Sackcloth Propheſie run parallel in the ſame Epoche: So the ſix Vials, and this Cities duration, ſynchronize with both, which is plain from their temporal periods: For, The period of this threefold Myſtery of iniquity, in the tenth Chapter, is thus expreſt, *There ſhall be time no longer.* And its period, in the ſixteenth Chapter, under, or at the beginning of the ſeventh Vial (as the former was under, or at the beginning of the ſeventh Trumpets ſounding) is likewiſe thus expreſt, *It is done:* And what is done?

The anſwer is made in the next verſe but one, *And the great City was divided into three parts, &c.* That is, this threefold City was done, *ver.* 19. The ſcope (and almoſt the expreſs words) of both texts is the ſame, ſhewing; That this threefold City, or Myſtery of iniquity, ſhould (at the beginning of the ſounding of the ſeventh Trumpet, and pouring forth of the ſeventh Vial) begin, vigorouſly, to be made manifeſt, and the Myſtery of God (her Antitheſis) to be compleated: that is, The true Church ſhould then begin, more vigorouſly, and viſibly, to expatiate, and appear to all Sects and Nations: For, thoſe periods (*It is done*; *Time ſhall be no more*) are terms of expreſſion, that are ſynonymous in ſenſe, and are, in both texts, a twofold ſacred record, that the duration (the more entire duration) of this threefold City ſhould be 1260 years, ſynchronizing with the ſix Trumpets, with the ſix Vials, with the Witneſſes Sackcloth-Propheſie, and with all the reſt of theſe twelve Epochaes.

Thirdly, the duration of this threefold City is commenſurated (which are alſo the Epoche of the death of the Witneſſes) by *three dayes, and an half*, Rev. 11. 9, 11. In which texts, the two former texts are more fully explained, and the ſame period of this threefold City, the third time repeated: And firſt,

We ſee that the two Witneſſes were to lye, in that City, dead for three dayes and an half, ver. 8, 9. Therefore, the end of thoſe three dayes and an half, was the period of the Witneſſes death, and of the duration (as will appear) of that threefold City: For, *After three dayes and an half* (ſaith the text) *the Spirit of life from God ſhall enter into them, ver.* 11. Therefore, the end of thoſe three dayes and an half, muſt be the period of their lying dead in that City, and the period alſo of that Cities duration: For, *The ſame hour* (ſaith the text) *the tenth part of that City fell, ver.* 13. And fell (not to, but) from Apoſtacy in manners, to purſue ſincere truth, and peace in Theory, and practice, or (to uſe the words of the ſame text) ſhall then begin to *give Glory to the God of heaven*: that is, Shall then begin to give Glory to God with greater vigour, and viſibility of true obedience then formerly.

And theſe three dayes, and an half, of the duration of the death of the Witneſſes in that City; and of that City, till it ſhould begin to fall, as aforeſaid, are alſo conterminated (as the ſame period the third time expreſt) with the beginning of the ſounding of the ſeventh Trumpet, verſ. 13. *And the ſeventh Angel ſounded, &c.* Therefore, theſe three dayes, and an half (of the more entire duration of this threefold City, and of the death of the Witneſſes therein) ſynchronize with the ſix Vials, the ſix Trumpets, and the Witneſſes Sackcloth Propheſie in 1260 years: For, thoſe (in this Chapter, twice repeated) three dayes, and an half,

are

are the ſame three times, and an half, chap. 12. 14. the ſame forty two Months, chap. 12. 2. And the ſame 1260 dayes in the next verſe, which (being 1260 dayes annual) are 1260 years. For, the durations of the death of the Witneſſes, and of this threefold City, were pre-ſignified in Scripture, both by three dayes, and an half, artificial (or 42 hours) and by three dayes, and an half Annual (or forty two Months) as we ſhall fully, and that (ſo ſoon as we ſhall firſt lay down theſe twelve Epochaes) inſtantly ſhew.

The Fifth Epoche is of the Goſpel Churches grand revolt.

Fifthly, The Goſpel-Churches profligation, and defection ſeems to retain the ſame time: For, We find her in Heaven, holding forth (though at laſt more remiſly) her primitive integrity of an Heavenly converſation till about 407, *Rev.* 12. 1. And till then (from about 292) in the Heaven of high Power, and Authority in the Roman Empire: For, She (caſting the firſt Dragon from his ſeat there) ſate ſole Regent in his Throne of power: Her Eagles exalted both her, and themſelves into that Heaven, ver. 7. to the 12th. But a falling away was to come; and the Church fell (fell from Heaven, fled into the Wilderneſs for 1260 dayes Annual). 2 *Theſſ.* 2. 3. *Rev.* 12. 1, 6, 14. Therefore, the Church fell from Heaven (though not totally, and finally) in a twofold reſpect. Firſt, in reference to her Heaven of high power.

Secondly, In respect to her heavenly conversation: Her fall in conversation caused her other fall. She fell, in part, from her former Heavenly conversation: Therefore, She fell (as the effect of that cause) from her Heaven of high Power, and Authority. Her fall in conversation was Spiritual: Her fall from Power was temporal. In reference to both, she (according to those texts aforesaid) stood in Heaven; And, in reference to both, she fell from Heaven: The manner of her fall from both is plain from her Patern, or Prophetick type, *Lament.* 2. 1. *How hath the Lord covered the daughter of Zion with a Cloud in his anger, and cast down, from Heaven, to the Earth, the beauty of Israel, &c.* So God covered her (the Anti-type-Church) with a Cloud in his anger, and cast down, from Heaven to the Earth, the beauty of Gospel-*Israel.* For, She (like the Church of *Ephesus*) left her first love, forsook her first works (works of Judgment, Mercy, and Faith) and remembred not (scarce yet remembreth) from whence she fell. Thus she fell (first in her conversation) from Heaven: therefore, God sent the second Dragon with a flaming Sword, who cast her (as were our first Parents out of Paradise) out of her Heaven of power, and Authority, and drave her into the Wilderness for 1260 years, chap. 12. 1. 6. 14. Many Expositors call that falling away in conversation, that grand, and general revolt of the Gospel Church from Faith, and Obedience: Howbeit, it was in her true members (though much inwardly) chiefly in outward appearance, and practice. The gradual aggresses of the Churches defection (from about 340 to 407) we shall shew afterwards.

The

The ſixth Interval.

THe ſixth Epoche (and this, of a different denomination, more fully proves the former) is of the Churches abode in her place prepared of God, which is twice recorded in two ſeveral texts of the ſame Chapter. *And the Woman fled into the Wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there* 1260 *dayes*; which (being, as we ſhall inſtantly, and irrefellibly ſhew, dayes Annual) are 1260 years, chap. 12. 6.

And there were given to the Woman two Wings of a great Eagle, that ſhe might flee into the Wilderneſs, into her place, where ſhe is nouriſhed for a time, times, and half a time, from the face of the Serpent, ver. 14. The times in both texts are exactly the ſame, and make a twiſted, or double record: That the Epoche of the Churches abode in her place prepared of God, was to be 1260 years.

Into the Wilderneſs: That is, into an obſcure, ſad, deſolate, and diſtreſt condition, both in temporal, and ſpiritual reſpects.

Into her place prepared of God: Having here proved the Epoche by the double teſtimony of two texts, we ſhall refer this place prepared of God, but a little further, to a fitter place, where we ſhall ſhew, what this place, prepared of God, was, where the Goſpel-Church was to be preſerved for 1260 years.

The ſeventh Epoche.

IS of the death of the Witneſſes: *And when they ſhall have finiſhed their teſtimony* (their Primitive teſtimony in 407, and not their 1260 years Propheſie in Sackcloth) *the beaſt* (ſaith the text) *that cometh out of the bottomleſs pit* (the ſecond Dragon) *ſhall overcome, and kill them* (ſhall caſt them out of their primitive power, and capacities (temporal and ſpiritual) and kill many of them corporally) *And their dead bodies ſhall lye in the ſtreet of the great City, called ſpiritually Sodom, &c.* That is, their dejected condition ſhall be viſible, and obvious to the frequent view of thoſe ſpiritual Gentiles of that threefold City of Apoſtacy. *And they of the Peoples, and Kindreds, &c.* (thoſe Gentiles aforeſaid) *ſhall ſee their dead bodies* (their perſecuted and deſpiſed ſtate) *three dayes, and an half*: That is, *three times, and an half*, chap. 12. 14. Or 1260 *dayes Annual*, or years, chap. 13. 3. Thats the Epoche both of the death of the Witneſſes, and of their Prophecying in Sackcloth: And ſo,

Their type (*Eliah*, and the Prophets of *Iſrael*) finiſhed alſo their (as it were) primitive teſtimony againſt the wickedneſs of *Ahab*, and *Iſraels* Apoſtacies: And (when they had finiſhed that primitive teſtimony) *Jezabel*, *Ahab*, and the falſe Prophets killed them for 1260 dayes literal. That is, Killed many, or the moſt, and perſecuted all for 1260 dayes: Therefore, they, that eſcaped death corporal, fled, with the perſecuted Church (as into a Wilderneſs) into the ſecret ſubterfuges of obſcure latency for 1260 dayes literal.

So

So long also did her, and their type-surviving Witnesses (as well they might, and had most just cause) Prophesie (as in Sackcloth) in great obscurity, and contempt: And just so long was rain literal restrained: to wit, for 1260 dayes literal.

But (after those flying, persecuted, type-Witnesses had finished those 1260 dayes of their type-death, and Prophecying in Sackcloth) they were not killed; we find little of that in that grand exemplar, or Patern.

So when the Gospel-Witnesses (St. *Basil*, *Ambrose*, *Athanasius*, *Jerom*, *Chrysostom*, and others) had finished (not this Sackcloth Prophesie of 1260 years, but) their primitive testimony, about 407, against the fast approaching defections of the primitive Church; And when she, and her revolting children repented not; then did the Beast that came out of the bottomless pit (the second Dragon) kill the Witnesses: And the Sea born-beast, and false Prophet-Papal, to whom that Dragon gave his power (the Supremacy therein) prosecuted (though they seemed gentle for the first 805 years) the killing of them for 1260 (as in the Patern literal) dayes Annual. Therefore, they (such as escaped death corporal) fled with the persecuted Church into the spiritual Wilderness (into the secret subterfuges of obscure latencies) for 1260 (as in the type-literal dayes) dayes Annual: Just so long was rain restrained (in the type literal, in the Anti-type spiritual rain) To wit, for 1260 (as in the Patern dayes literal) Annual dayes, or years: And therefore, the Gospel-Witnesses (such as were killed by the death of persecution, but not corporally, or totally killed) Prophesied (as well they might, and had most just cause) for 1260 (as in the Patern literal) dayes Annual in Sackcloth: that is, in great infirmity, affliction, obscurity, and contempt, for 1260 years.

Where-

Wherefore, when they had finiſhed (for thats intended in the text) their primitive teſtimony about the year four hundred and ſeven, or ten, then the ſecond Dragon (ſomewhat aſſiſted, even at firſt, by the Beaſt, and falſe Prophet) overcame, and killed them as aforeſaid for 1260 years: But (after that Epoche of their 1260 years death, and Prophecying in Sackcloth) they (as their type were not) are not to be killed: There was no ſuch thing in the Patern, nor ſhall be in the Anti-type of it: Nor is there any ground (that I find) for it in Scripture, but, abundantly ſufficient for the contrary: For, we may add to this (of it ſelf full evidence: That it plainly appears to be a matchleſs piece of abſurdity: That the Witneſſes ſhould Propheſie in Sackcloth 1260 years, becauſe they ſhould be killed (many killed, and all perſecuted) ſo long by the Dragon, Beaſt, and falſe Prophet, who were to continue in power ſo long: And then (when the Witneſſes ſhould have finiſhed that 1260 years Propheſie, and the Dragon, Beaſt, and falſe Prophet, ſhould ceaſe to be in full power) the Beaſt out of the bottomleſs pit (ſcarſe in being himſelf, or not in ſuch full power) ſhould overcome, and kill them the ſecond time, for 1260 dayes, immediately after he (for who elſe ſhould kill them) had firſt killed them for 1260 years before: The futility of this abſurdity, the Paterns (which are more then one) ſufficiently refell: But that is alſo fully done in the ſequel by many (perhaps undeniable) demonſtrations. From what already appears we plainly ſee; that the Epoche (the twice repeated three dayes, and an half, in the 11th Chapter) of the death of the Witneſſes is 1260 (as in the Patern of days literal) of dayes Annual, or years, and runs exactly paralel with their Prophecying in Sackcloth ſucceeding their Primitive teſtimony about the year 407, and not their Prophecying in Sackcloth 1260 years after it: But (to come

nearer

nearer to the matter) we ſhall (having ſhewn the duration of the death of the Witneſſes) here diſtinguiſh.

The death of the Witneſſes was (*ab extra, vel ab intra*) external, or internal.

Their external death is threefold; Corporall, civil, ſpiritual: Corporal, chiefly from the Dragon, civil from the beaſt, ſpiritual from the falſe Prophet in all Papal Sects: To wit: By Papal fulminations, excommunications, raſh cenſures, ſlaunders, *&c.* Theſe external deaths, for brevity, I but briefly hint. But,

Secondly, their death internal is more properly ſpiritual, becauſe its the death or decay of ſpiritual Graces; whiles the luſts of the fleſh, of the eyes, and pride of life ſeem to live, and judgment, mercy, and faith to dye in the ſouls of Saints, and whiles they manifeſt that internal death of Graces by outward correſpondent fruits, and practices: So the Church of Sardis *had a name that ſhe lived, and was dead*: And how dead? None of her Members were killed (that we read) by any corporal, civil, or ſpiritual death (as the witneſſes were) externally: But, her death was internal, and, more properly, ſpiritual: Her Graces were dead or ready to die: Therefore, their fruits, her works (differing little, perhaps, in true appearance, from dead works) were not found perfect, though their doctrine might be ſo ſound, and profeſſion ſo ſtrict, that from thence ſhe might be famed, or have a *name that ſhe lived, chap.* 3. 1, 2. For, Hypocrites judge of ſpiritual life by outward forms, and empty verbal profeſſions, and not by obedience conform to Goſpel-rule.

This inward death of the witneſſes (properly ſpiritual) was preſignified, ſometimes, by ſleep like death; ſometimes by death real and literal: And firſt,

By ſleep like death; we read, That *a deep ſleep, and an horrour of great darkneſs (the Sun going down) fell upon Abraham*, Gen. 15. 11. *Abraham* (as a Prophet) ſuffered this paſſive propheſie (as the viſion of outward affliction, and inward darkneſs, and deſertion) which was after fulfilled, literally, upon his ſeed after the fleſh in literal *Egypt*, and likewiſe upon his ſpiritual ſeed in *Egypt* ſpiritual, where ſuch an horrour of great darkneſs, and deep ſleep fell upon them, that, the text ſaith expreſly, they were dead: *And their dead bodies ſhall lie in the ſtreet of the great City called ſpiritually, Sodom and Egypt, &c.* they were ſpiritually dead, becauſe dead in ſpiritual *Egypt*, and the means of their Reſurrection from that death was by the Spirit of life from God entering into them: that is, their Graces were dead; Or ſick, dying Graces: They did not awake unto Righteouſneſs, but ſlept a ſleep like death in ſin, and diſobedience: They held forth a Righteouſneſs inconform to Goſpel-rule, ſuch as ſome Sects, Heathens, and Hereticks hold forth; and might dream, that to be true obedience, ſcarce thinking upon true Righteouſneſs in practice, which we ſhall after ſhew what it is.

Had *Abraham* not ſlept, yet, that horrour of great darkneſs, that fell upon him, had been ſufficient to hide all things from his ſight, that he could ſee little, or nothing, and do as little: But (beſides that darkneſs) a deep ſleep fell upon him, ſo that he might ſeem dead in that ſleep, buryed in darkneſs; yet *Abraham* was not dead all that time: So a laſting Lethargy like death, and a deep ſleep of inſenſibility, and ſpiritual ſecurity was to fall upon his ſpiritual ſeed (the Goſpel-Church and her Witneſſes) for 1260 years: yet neither they, nor ſhe could be quite dead all this time, but ſhould retain ſome inward, ſick, ſecret (but living) Graces all the time of their lying, as dead in that threefold City: For,

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Secondly, *I ſleep* (ſaith the Church) *but my heart waketh*, Cant. 5. 2. She ſlept (after the ſimilitude of her Patriarch *Abraham*) a deep ſleep like death, but was not dead: The Members of her body, both for action, and underſtanding (hands, feet, head) were exceeding drowſie or in a deep ſleep, but her heart awaked: She was not dead, but lived by ſome weak, ſick (but living) inward Graces.

An inſeparable ſign of ſuch a deep ſpiritual ſleep, is the difficulty to make her, or her Members, know that ſuch a Lethargy lies upon them, with a great impugning unwillingneſs to be awaked.

Secondly, that inward ſpiritual death was alſo prefigured by death literal: For, the drybones were the whole houſe of *Iſrael* (not ſo much legal as) Evangelical; And thoſe bones were dead, *Ezek.* 37. 3, 11. For, the Witneſſes (the ſubordinate heads of the Church) could not be dead, but the Members of the ſame body muſt be much more dead.

Secondly, I might here ſhew, that *Jonah*, & our bleſſed Saviour prefignified prophetically, not only that outward threefold death aforeſaid, but alſo this inward and ſpiritual death of the witneſſes: towit, *Jonah* by a ſeeming death, and our Saviour by a real death; The durations of both which (three days and an half artificial, or 42 hours) are exactly conform (as prophetick types) to the duration of the death of the witneſſes: to wit, three days and a half; that is, three years and a half, or forty two months of days Annual, which are 1260 years, as we ſhall more irrefellibly ſhew in the ſequel.

The Eighth Epoche.

IS of the treading of the Goſpel-Church, and her witneſſes under foot by thoſe *Gentiles* (the ſpiritual *Gentiles* of this threefold Myſtery of Iniquity) whom we finde fitly deſcribed in the *8th*, and *9th*. Verſes of the *11th*. Chapter, to wit, the Spiritual Ethnickes (*Gentiles* in practice, by profeſſion Chriſtians) of Anti-chriſt ſenſual, ſecular, and ſpiritual: *And the Holy City* (the Goſpel-Church, and her witneſſes) *ſhall they* (theſe very *Gentiles*) *tread under foot for forty two moneths* ſaith the text, *chap.* 11. 2. That is, they ſhall perſecute, convitiate, raſhly cenſure, and contemn the Goſpel-Church, and her witneſſes, and her, and their teſtimony, for forty two moneths: Here needs no *Daniel* to read the ſins of the revolted Church, too eaſie to be read in her juſt puniſhments: And what were the Goſpel-Churches chief ſins? She, and her Saints trod under foot (contemned, ſleighted, neglected, at leaſt too much) ſubſtantial knowledge of the truth, true obedience, and the witneſſes of both, and (perhaps under a blind pretence of minding things plain, and moſt neceſſary) eſpouſed a trivial, ſhallow, ſuperficial knowledge of the truth, with like obedience: And where read you this? Her juſt puniſhment renders it in Capital Letters; ſhe (for treading under foot, or not promoting, and advancing, with due diligence, things moſt ſacred, profitable and honeſt) was given into the hands of the *Gentiles* to be troden under foot forty two moneths: And what thoſe forty two moneths

moneths are, the very next Verſe tells you expreſly: That they are 1260 days: to wit, days annual or year; wherefore, the Epoche of the thus treading under-foot of the Goſpel-Church, and her witneſſes (which alſo imports their death, & fully ſhews both the time, and manner of it) is the ſame with the former; All ſynchronizing.

The Ninth Interval

IS of the Witneſſes ſackcloth propheſie: *And I will give power to my two Witneſſes, and they ſhall propheſie a thouſand, two hundred, and ſixty days cloathed in ſackcloth. Rev.* 11. 3. Our bleſſed Saviour and his Diſciples propheſied (as in ſackcloth) to the legal and Jewiſh Church (a Rebellious and gain-ſaying people) for 1260 days literal, predicted by *Daniels* half week of years: He alſo wept over *Jeruſalem* for the (then chiefly ſpiritual) deſolations of *Zion*: we have alſo ſhown, that the Prophets in *Ahabs* time (while Rain was reſtrained) propheſied (as Proto-types) in great affliction, and ſorrow (as it were in ſackcloth) for 1260 days: So, their Anti-type (the Goſpel-witneſſes) were to propheſie alſo in ſackcloth (in great ſorrow, and affliction) for 1260 days: to wit, days annual, or 1260 years, which the enſuing Epochaes, and ſequel of this Treatiſe, will alſo fully ſhew.

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The Tenth Epoche is of the ſix Trumpets ſounding.

THe ſix Trumpets ſounding, and the witneſſes ſackcloth propheſie (though of different denominations) are the ſame thing, and the duration of both the ſame time: *Lift up thy voice* (ſaith the Lord to the Prophet) *like a Trumpet, ſhew my people their tranſgreſſions*, &c. So, ſix Angels ſhould ſound their Trumpets: that is, the Goſpel-witneſſes ſhould propheſie ſix times ſeven moneths of days annual, which make 1260 years: So long they ſhould propheſie in ſackcloth: That is, they ſhould lift up their voices like trumpets (as the Prieſts of the Lord did at the ſiege of *Jericho*) ſix times, but with ſomewhat feeble blaſts, and in much frailty, and without any great viſible effect, or event of their ſounding to convince Sects, or convert Hereticks: But they ſhould ſound their ſix Trumpets (propheſie in ſackcloth) no longer: For, *there ſhould be no longer time* ſaith the text. No longer time of the ſix trumpets ſounding, of the Witneſſes ſackcloth propheſie, nor any longer time of the tranſactions and durations of all theſe twelve Epochaes: But then (or very ſoon after) when the *7th* Angel ſhould begin to ſound (when the witneſſes ſhall begin to propheſie with more power in practice) then, *the Myſtery of God ſhould be finiſhed as he hath declared*, &c. that is: His Church ſhould then begin to be adorned as a Bride, and the Myſtery of Iniquity in all Sects (Papal, Mahumetan, and modern) to be made manifeſt: *They ſhall proceed no further* (ſaith the text) *for their folly ſhall be made manifeſt to all men*: This Epoche of the ſix

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trumpets (though ſufficiently clear at preſent) is fully proved in the precedent Epochaes, and enſuing parts of this Treatiſe.

The Eleventh Epeche.

THe Eleventh Epoche (the ſame time, and thing with the former for the moſt part) is of the pouring out of the ſix Vials: They were Golden vials, but full of the Plagues and wrath of God; therefore, they ſynchronize with the ſix trumpets ſounding, and with the witneſſes ſackcloth-propheſie: For, the witneſſes were to ſmite the Earth with all Plagues as often as they would in the days of their propheſie, which we find were 1260 days, and prophetically import (as is, or rather will be made apparent) ſomany years: Its apparent therefore, that the witneſſes (prophecying for ſix times ſeven moneths of days annual, or 1260 years in ſackcloth) were the ſix Angels that ſounded their ſix trumpets, and the ſix Angels that poured forth their golden viols; And, that their ſucceſſive propheſies in ſackcloth, for ſix times ſeven moneths of days annual, were thoſe ſix golden vials: For, God gave them power to propheſie ſo long in ſackcloth; And their propheſie by the power of God is, no doubt, a golden vial, and ſix golden vials in that ſixfold ſpace of time: But ſix golden vials full of the Plagues, and wrath of God, contingently, or occaſionally, upon the impenitent, Anti-chriſtian world, becauſe of their profane contempt of their reproofs: For, *Corruptio optimi peſsima*; The beſt things, by abuſe, bring the worſt effects:

effects: So the Gospel-witnesses prophesies and reproofs, by the power of God, are (& thats undeniable) golden vials full of the greatest mercies to men, by them admonished, but, by abuse, they are (though golden vials) filled with all the Plagues of the wrath of God.

And how do the Gospel-witnesses, and the Anti-christian world fill those golden vials of the witnesses reproofs with the wrath of God either against themselves or o-others?

I answer, the Gospel-witnesses fill (which falls out too oft) their own vials with temporal Plagues against themselves: So the Prophet (sent to *Bethel*) was some what remiss (but in some circumstance only a man would think) in this duty of prophesie: Therefore, he filled that golden vial (the word of the Lord in his own mouth), with a self-destroying Plague temporal: For, a *Lion* forthwith met him, and slew him: So the Gospel-witnesses oft fill their golden vials (their gifts of prophesie) with self-destroying Plagues, when they do that duty with a cold, careless remisness, when they prophesie in words, and not in works, or practice themselves what they reprove in others; when they oppose the truth they should promote; whiles they labour not that their lips may preserve knowledge, and they prophesie by power from God; whiles they do not that duty, or do it without sedulity: Thus the Gospel-witnesses fill their golden vials (the word of prophesie in their own mouths) with self destroying Plagues of the wrath of God.

Lastly, I will give power to my two witnesses (Religious Ministers, and Magistrates) and they shall prophesie: And what is prophesie? The Spirit or gift of prophesie is (saith the text) the testimony of Jesus, or a faithful witness of sincere truth both in words and works without delayes, di-

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miniſhing, or defalking (ſo much as in circumſtance) any part of it, which this Prophet (ſent to *Bethel*) found by ſad experience.

This appertains (as their duty) to Miniſters to do it in words, and in works alſo; And to Magiſtrates to do it in works, or practiſe, and in words alſo, though not in words altogether in ſuch manner as it belongs to Miniſters.

Propheſia eſt teſtimonium (tum verbis tum factis) verum afferre; non impugnationem, convitium, vel cavillationem inferre: For, they that prefer truth-oppoſing-contradiction, or prefer not the truth conform to Gods command, propheſie not; or at leaſt, fill that golden Vial (their power, and gifts to propheſie) with the Plagues, and wrath of God againſt themſelves.

Secondly, others alſo (perhaps true Saints) fill the golden Vials of the Goſpel-witneſſes with ſelf-deſtroying, temporal Plagues: So a certain Prophet ſaid to a man in the name of the Lord: *Smite me I pray thee:* The man (perhaps in favour to him as a Prophet) refuſed to ſmite him, and ſo filled that golden Vial (the word of the Lord in the mouth of that Prophet) with a ſelf-deſtroying Plague: For, *a Lion alſo forthwith met him, and ſlew him,* 1 Kings 20. 35, 36.

Saints ſometimes (too oft) fill the golden Vials of the witneſſes with the ſharpeſt temporal Plagues againſt themſelves: Oft with grievous ſpiritual plagues and deſertions, which themſelves ſuſtain; Oft with moſt deadly plagues upon all men: *Babylon* the great (*Rome-Pagan*, or rather Rome Chriſtian and Papal, newly apoſtate in manners) fell: That is, the Saints (that ſtood in her, and that only could fall indeed) fell from their firſt love, and works, and ſome fled out of her: therefore, *Her plagues* (her Witneſſes having finiſh'd their Primitive teſtimony againſt her defections)

came in one day; *Death, Mourning, Famine, Fire,* chap. 18. 2, 8. A few ſincere Saints in that City ſtood, and that City (ſupported by their ſtanding) ſtood firm; A few ſincere Saints fell; and *Babylon* the great fell by their fall; Fell temporally, by their Spiritual fall in part: their fall, (though but in part) filled the Vials of her faithful Witneſſes (their reproofes, and Propheſies) with the Plagues, and wrath of God, which they poured forth upon that falling City.

True Saints thus fill the Golden Vials of the Witneſſes with Plagues againſt themſelves, againſt the Church, of God, againſt all men; If (whiles they ſound their trumpets) they ſhut their ears, or are hearers of the word only, not doers of it, or do it careleſly, or inconform to Gods command; If they forget judgment, mercy, faith, and mind more the tything of mint and cummin: If they deny the witneſſes their due honor, or due maintenance, or tread them, or their teſtimony under their feet by a careleſs diſ-regard, or dilatory neglect of it, or them.

Thirdly, the Anti-chriſtian world fills the golden Vials of the Witneſſes with Plagues, and wrath againſt themſelves, when they deſign or ſeek to attempt any thing againſt them: *Eliah* propheſied the death of *Ahaziah*: Then the Captains of fifties filled that Vial (by attempting againſt him) full of Gods wrath againſt themſelves: For, *fire came down from Heaven, and devoured them, and their fifties*, 2 Kings 1. So, if any man will hurt (his Anti-type) the Goſpel witneſſes, *fire proceedeth out of their mouths, and devoureth their enemies*: That is, they fill their golden Vials (the word of propheſie in their mouths) with devouring fire from Heaven to deſtroy themſelves, *Rev.* 11. 5.

Pharaoh

Pharaoh and his ſervants filled the golden Vials (the word of the Lord in the mouth of *Moſes*) with many ſelf-deſtroying Plagues: And the very ſame alſo doe's the Anti-chriſtian world with the Vials of the Witneſſes. And firſt,

Moſes turn'd waters into bloud: The *Egyptians* (by their diſobedience) made them ſo, *Exod.* 7. 19, 20.

So, the Goſpel-witneſſes (*Moſes* and *Aaron's* Anti-types) *turned waters into bloud*: The bloud-thirſty brought this Plague upon themſelves, *Rev.* 11. 6. *ch.* 16. 3, 5, 6.

Secondly, *Egypt* was Plagued *with Frogs*, and her Anti-type *with Frogs* alſo, *Exod.* 8. 2. Rev. 16. 13.

Thirdly, both were Plagued *with Boyles and Sores*, Exod. 9. 10. *Rev.* 16. 7.

Fourthly, *Egypt* was Plagued *with the Plague of Hail*; So was her Anti-type, *Exod.* 9. 23, 4. *Rev.* 8. 7.

Fifthly, *Egypt* was Plagued *with Locuſts*; So was her Anti-type, *Exod.* 10. 14, 15 *Rev.* 9. 3.

Sixthly, Both type-*Egypt*, and her Anti-type were Plagued *with darkneſs*, Exod. 10. 21. *Rev.* 9. 2.

Theſe, and ſundry others were thoſe Plagues of the ſix golden Vials (the word of the Lord in the mouths of his Witneſſes) rebelled againſt.

Golden Vials: Such the Propeſies and reproofs of the witneſſes are: filled with Plagues: Such, impenitent men make them to be: And how do men (the Member of Anti-chriſt) fill thoſe golden Vials with Plagues againſt themſelves?

I anſwer, they deſpiſe reproof, perſecute their reprovers: they value not the words of the witneſſes; read not, regard not their Writings: But (being reproved) their buſineſs is to ſtudy Cavils, and contradictions, or find both without ſtudy, or care to underſtand what they cavil at, or whom,

or for what they contradict: Thus ſpiritual *Egypt* (reſolving like *Pharaoh* and his ſervants to work wiſely) do very fooliſhly in filling the golden Vials of the witneſſes with the Plagues and wrath of God againſt themſelves, by perſevering in ſordid avarice, and truth-oppoſing, Saint-perſecuting cruelties.

Secondly: Filthy *Sodomites* (the froth of fluid wit and folly) fill thoſe Vials of the witneſſes with the Plagues and wrath of God (as their type did) againſt themſelves, by perſiſting ſenſual againſt admonitions to ſobriety; ſlothful againſt their exhortations to ſedulity; by entertaining their rebukes with looſe laughter, and making a mock of their reproofs: *Solutos hi captant hominum riſus*: Laviſh laughter of folly and ignorance is their food, whereby they fill their minds with windy levity, their lives with evil manners, thoſe golden Vials with the wrath of God, and ſo bring down fire from Heaven upon their own heads: So type *Sodom* (mocking her reprovers) periſhed; So periſhed her Princes, and Rulers for not reproving of her.

Thirdly, Anti-type, apoſtate *Jeruſalem* (Profeſſors of blind, zealous, devout ignorance in all Sects) fill the golden Vials of the Witneſſes with moſt deadly Plagues, by reſiſting them, and by bringing evil reports upon their juſt reproofs: So *Jannes* and *Jambres* reſiſted *Moſes*; They hardened the hearts of *Pharaoh's* ſervants, by exalting themſelves (the baſeſt men) above *Moſes*, and by preferring their own illuſions above his real worth & works: So their Anti-types prefer their own formalities before the real works of the true Witneſſes: *Hic apprimè, hoc optimè*: This mans work, theſe mens Writings are like *Apples of Gold in Pictures of Silver*; But the witneſſes golden Vials are Braſs; Their words falſe, their works Counterfeits: Thus they fill (by odious compariſons, and preferring their

own

own deceits)) thoſe Vials of real Gold, with the greateſt and moſt deadly Plagues againſt themſelves.

So the ten Spies filled the golden Vials of the Promiſes of God with fierce Plagues againſt themſelves, and the people; by bringing evil reports upon the Land of Promiſe, and worſe upon the word of God, that promis'd that Land to the people of *Iſrael*: therefore, they all periſhed inſtantly by the Plague, and all *Iſrael* from twenty years old upward (about four excepted) periſhed in the Wilderneſs: So, the Antichriſtian world (and, chiefly, Phariſaical hypocrites) fill the Vials of the witneſſes with the fierce wrath of God againſt themſelves, by bringing evil reports upon the Prophetick Promiſes, and word of Propheſie in ſacred Scriptures through a profane careleſs ignorance of them: And Ignorance is the Mother of evil reports, and fills (not only their hearts with malice, but) their mouths with blind miſconſtructions, blaſphemies, and, at beſt, with wicked excuſes, cavils, ſlanders againſt the Goſpel-witneſſes and their record: Thus they fill their golden Vials with the moſt deadly plagues againſt themſelves: For, they affect a fruitleſs delibation of divine truth without depth in Doctrine or due obedience, which (though a ſmall meaſure of Knowledge is ſufficient to ſave the humble) ſerves but to harden their hearts, to ſeek or find cavils againſt ſolid truth, & ſincere obedience: For, the three evil grounds had not, or afforded not a fruitful depth to growing ſeeds; But the good ground only both had, and afforded depth of Earth to the ſeed of Grace: And this depth of Earth in mens judgments, and obedience (at leaſt in their deſires, and affections) makes thoſe golden vials of the witneſſes the more the veſſels of honour, and fills them with all mercies: But that threefold want of fruitful depth in Anti-chriſt ſenſual, ſecular, and ſpiritual (at leaſt in their affections) fills thoſe Vials with all Plagues

of

of the wrath of God: *These have power to smite the Earth with all Plagues as oft as they will:* That is, to pour forth the six Vials filled therewith: to wit: For 1260 years in the dayes of their Propheſie, *Rev.* 11. 6. That's the Epoche of theſe ſix Vials, of the witneſſes Sackcloth Propheſie of the ſix trumpets ſounding, and of all theſe twelve Epochaes: For, *There ſhall be time no longer: But in the dayes of the voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhall be finiſhed,* chap. 10. 6, 7. And, when the ſeventh Angel ſhall pour out his Vial, *it ſhall be done,* ch. 16. 17.

The Myſtery of God ſhall *be finiſhed or done,* that is, the true Church (as a City ſet upon an hill) ſhall begin to be ſeen, and embraced by all Sects and Nations; And the Myſtery of Iniquity in all Sects, (Papal, Mahumetan, and modern) ſhall begin effectually to be made manifeſt to themſelves and others.

The ſignal congruity betwixt the ſeven Vials and 7 trumpets (and that in all their tranſactions and in the ſeries and places of their tranſactions) ſhews plainly that both (contrary to the opinion of many that are contrary minded) run parallel and import (if not all together) for the moſt part, the ſame times and things.

One (and not the leaſt) of the Plagues of thoſe ſix Vials (and not the Plague of one particular Vial, but of all the ſix) is the reſtraint of ſpiritual Rain: The duration of which is the next, and laſt Epoche we ſhall here inſiſt upon.

The Twelfth Epoche.

IS of the reſtraint of ſpiritual Rain; And (in handling of it) I ſhall exert that promiſed Epitome of the ſeries of the Myſtery of Iniqnity, by ſhewing ſome of the chief tranſactions of thoſe twelve Epochaes for 1260 years.

I ſhall here alſo ſhew, what that iniquity and thoſe ſins are, which ſhut Heaven that it ſhould not Rain; And what that obedience to God and right to man is, that ſhall open Heaven and bring down plenteous ſhowers of temporal bleſſings and ſpiritual Graces upon all Churches and Nations.

The reſtraint of Rain, in type was 1260 dayes; literal Rain, literal dayes: This reſtraint of Rain was of ſpiritual rain for 1260 dayes annual: That is, for 1260 years: That's the Epoche of the reſtraint of Rain ſpiritual, *Rev*, 11.3, 6.) as 1260 dayes literal were, in the type, the reſtraint of literal Rain, *Luke* 4.25. James 5.17. *Theſe have power to ſhut Heaven that it Rain not* (ſaith the text) *in the dayes of their Propheſie*, ch. 11. 6. And what the dayes of their Sackcloth-propheſie are, the third verſe expreſly tells you, that they were 1260 *dayes*: to wit, dayes annual; that is, there ſhould be a reſtraint (as, in the patern, of literal) of ſpiritual Rain (To wit, of ſpiritual graces in a great meaſuref) or 1260 years.

No true Grace-figuring-rain fell, in the Patern, for 1260 dayes, which ſhews the grievous reſtraint of ſpiritual Graces (figured by Rain) which ſhould be in the Anti- ype for

1260

1260 years: that is, there ſhould be rather a continued decay, then any vigorous and viſible return of frugiferous Graces for 1260 years.

Apoſtate *Iſrael* had water to keep them alive, for 1260 dayes, but no rain to refreſh the Land: That went daily back, became more barren, nor were the hearts of the people turned back to obedience till about the end of thoſe 1260 dayes, 1 *Kings* 18.17. So (it ſeems) Goſpel revolting *Iſrael* was to be preſerved, as it were alive (by ſome ſecret, ſick Graces) for 1260 years, but not raiſed to a fertile life ſo long, or not until the ſpirit of life ſhould firſt raiſe her Witneſſes, whoſe three days, and an halfe of their Spiritual death is (as a ſecond record of confirmation) the ſame Epoche with thoſe 1260 years of Rain reſtrained: So long the Land of Goſpel, revolted *Iſrael* (in ſome ſort alſo dead) did, or ſhould decay daily in Garces, grew unnatural growing ſeeds, and became (*terra tota dehiſcens*) a moſt barren dry Land, all parched into cracks, and Clyftsof Schiſms, full of errours, and evil manners; And yet a people fondly pleaſed with the opinion that they have repented, whiles their hearts (according to the intent of this Propheſie) are not turned back from the luſts of the fleſh, the luſts of the eyes, and pride of life: which threefold covetouſneſs is Idolatry, the grand Idols of Anti-chriſt ſenſual, ſecular, and ſpiritual, and threefold root of all evil.

They (Nor are true Saints free from the ſame fault.) turn to a form, not to the power of godlineſs; get faces like faces of men; Hair like the Hair of Women, but retain teeth of Lions, *Rev.* 9.7,8.

And whats repentance? If it be not ſome ſound, ſhallow (careleſly ſhallow) Doctrine in a fruitleſs form, they know not what it is.

They place repentance in the ſtrict purſuit of their own Seers, blind preſcripts. And

And why were not the hearts of legal, Apoſtate-*Iſrael* turned back till about the end of 1260 dayes? Becauſe they turned their backs upon obedience, and their faces from repentance all that time: That time was the Interval (the Epoche) of type-*Iſraels* grand Apoſtacy.

And 1260 dayes annual (or years) are the Anti type duration of the Goſpel-Churches grand defection from faith, and obedience: But this fully confirms it: to wit, becauſe we find here the ſame duration of 1260 years to be the Epoche of the reſtraint of ſpiritual Rain (of ſpiritual Graces figured by Rain) which neceſſarily infers (for what can Earth without water bring forth) the Churches, and her witneſſes defection (at leaſt in part) juſt ſo long.

Therefore, theſe 1260 years were to be that time wherein Goſpel revolted *Iſrael* (and true Saints, too much) ſhould turn their backs upon obedience, and faces far from works worthy of repentance; That time wherein ſelf-ſeducing Profeſſors retrograde by going forward, and run into perdition whiles they ſeek to ſhun their own ruine.

But they have been buſie, as he was, here and there, whom the diſguiſed Prophet perſonated: About what In ſeeking things that belong unto their peace: to wit, according to the common, careleſs, blind cuſtom of formal Profeſſors: But never did they know, little did they ever think, that they were only buſie all that time in turning their backs upon obedience, and faces from repentance: A man would think (&they verily believe) that their blind zealous endeavours are a perpetual purſuit of true repentance, and things that belong unto their peace, whiles they thereby turn their backs upon both.

Little did the blind *Syrians* believe they turned their backs upon *Dothan*, when they went forward with their faces

wards *Samaria*: Little did the *Phariſees* think they did (by all their devout endeavours) hide the things that belonged to their peace, from their own eyes: And as little does the Anti-chriſtian world believe they take a wrong courſe, whiles they (by their proud and profane contempt of things profitable) put felicity far from them, and exile peace. They (well content, as the *Pariſees* were with their wonted knowledge) will not know theſe things: what profit cometh (ſay they) by knowing of them? This is not the courſe (that ſuch Profeſſors take) to obtain the Rain of righteouſneſs, but the ready way (though they will in no wiſe ſee it) to ſhut Heaven that it rain not.

Eliah prayed, and endeavoured earneſtly that the hearts of apoſtate *Iſrael* might be turned back, which was not done till about the end of thoſe 1260 dayes of Rain reſtrained: Then their hearts were turned back from halting betwixt two Opinions, and from dead idols to ſerve the living God: That was done in a ſhadow, and ſo leſs permanent: But it may ſeem more then probable, that the hearts of revolted Goſpel-*Iſrael* (about the end of thoſe 1260 years reſtraint of ſpiritual Rain) ſhall begin to turn back from halting (not betwixt two, but) many opinions to a permanent unity of true faith, and manners; That Anti-chriſt ſenſual, ſecular, and ſpiritual, may then begin (begin effectually) to return from the luſts of the fleſh, the luſts of the eyes, and pride of life to true Chriſtian ſobriety, mercy, and charity: That the Son of perdition (as *Judas* convinced hanged himſelf) ſhall begin to ſtrangle (with his own hands) his own barbarous inhumanities: that ſenſual Profeſſors ſhall begin to forſake open profaneneſs, ſecular Profeſſors ſordid tenacity, and ſpiritual falſe Profeſſors their blind, ſenſleſs preſcripts of pride and ignorance, that all (their errours being made manifeſt by Goſpel-light) may glorifie God: *Sic*

An-

Anti-christus, penitus evictus, exibit; So Anti-christ (being fully, and clearly convinc'd) shall turn true convert.

Then shall his prophane heart be turned back; Back from proud contempt of sacred truth, and neglect of the practice of it: Back from blindness of heart to heart-enlargements in the light of the truth of the gospel; And turned back from blaspheming God, and his tabernacle by bringing (as the spies did upon the Land of Promise) evil reports upon Gospel-truth, and the witnesses of it: *So many Papists (and Protestants, too much) blaspheme the sacred word of God saying: Its insufficient, ambiguous, dangerous, deceitfull; And formal Professors please themselves with a careless, trivial, shallow, sound Doctrine, fondly affecting the stony grounds grand curse for the greatest blessing.

* *Phil. Morn. de Papat. p. 660.*

They pretend that the plain Scriptures please them well; that the rest yields much labour, little profit: profane sloth, pride, covetousness imprint such blind opinions in the hearts of hypocrites, who (catching as they conceive at part) loose the profit, of all the Scriptures: wherefore, * as *Bede* much complained, that many in his time were contented with a trivial literature; So, it hath been the misery of all times (of those times especially wherein, Heaven being shut, the Rain of Graces should be most restrained,) that men, Sects (and Saints, too much) content themselves with a trivial shallow knowledge of sacred truth: For, the stony ground (of all evil grounds the worst) had a trivial, shallow superficies of fertile Earth, only it wanted depth; therefore, its most deceitful, and destructive to it self, and to the sowers of it: For, its a true saying: *Non habet Ars inimicum præter ignorantem*: And it may be no less truly said, that this careless, Heaven-shutting, shallow ground of Professors, profanely proud, contentedly ignorant, or puft up with their shallow (though perhaps literally sound) knowledge, are the great-

* *Campd. Brit. p. 143*

eſt oppoſers of profound truth, perſecutors of the Witneſſes of it, and the chief matter (as we ſhall inſtantly ſhew) of the Son of perdition properly ſo called: For, filthy lucre, and pride, conſtrains them to caſt aſide all faithful care and pains in ſearching after ſubſtantial truth: Therefore, their Doctrine, and their doings are both, but deceits: For, ſuch as their Doctrine is; ſuch their doings are ſuch as their knowledge, ſuch their practice: *Tali Patellâ dignum Operculum*, a careleſs, blind, ſhallow, perſecuting obedience beſt befits their fruitleſs ſuperficial knowledge: So, the *Phariſees* (figured chiefly, by the ſtony ground, and by whom eſpecially our Lord was Crucified) had (like theſe their Anti-type) a trivial, ſuperficial knowledge, with like obedience: Said, but did not, and were the principal part of the type-Son of perdition.

Search the Scriptures (ſaid our Saviour) *for they are they that teſtifie of me:* The *Phariſees* ſearched the Scriptures (as they thought) diligently, but divided them not aright: They divided the word, and their obedience thereunto by a diviſion (not of right diſtinction, but) of ſeparation, and, by that ſeparation, ſeparated themſelves from all right to any part of it: They ſearched the Scriptures diligently: to wit, ſuch literally, (and thoſe chiefly) that held forth legal and ceremonial Ordinances; But they ſearched them not, as they ſhadowed forth Chriſt; nor thoſe Propheſies that clearly teſtified of him; or they ſearched thoſe Scriptures ſleightly: They had no doubt (as modern hypocrites have) their thunder-bolts of blaſphemy againſt ſuch Scriptures, and the diligent ſearchers of them, and could call them perhaps, ambiguous, dangerous, deceitful; uſeleſs alluſions, vain Allegories: and the ſober diſquiſitors of ſuch ſacred Oracles they might account curious Quæſtors about trifles, and trivial expenders of waſted pains in ſearching things im-

impertinent, or to little purpoſe: Therefore was their obedience alſo (conform to their knowledge) divided and ſeparated: They diligently obſerved legal Rites, and placed their Religion (as their Anti-type doth in empty forms) in their obſerving of them: But the grand duties or great commands (judgment, mercy, and faith) they ſeparated from the leſs, and (as leaſt regarded) rejected, *Math.* 23. 23. *Luke* 11. 42.

Wherefore, whiles they divided (ſeparated, rejected) the knowledge of thoſe Scriptures, that chiefly teſtify'd of Chriſt from thoſe that (literally, as they took them) teſtified leſs of him, they wholly abandoned all benefit that might redound from both to themſelves: And whiles they divided (ſeparated, rejected) the grand duties of obedience to God (judgment, mercy, and faith to men) from the leſs, they caſt off all obedience.

So theſe Profeſſors (their Off-ſpring, and Anti-type) that affect a fruitleſs, ſhallow knowledge, and ſuch obedience, ſearch the Scriptures (as they ſuppoſe) diligently, but divide not the word aright: They divide the word, and their obedience by a diviſion (not of right diſtinction but) of ſeparation: They ſeparate the plain from the prophetical (as *Saul* rent *Samuels* Mantle) and thereby ſeparate themſelves from all right to any part in either: For, as that wicked Harlot would have the Child divided; So they well approve (as they pretend) the plain Scriptures, but reject the reſt as uſeleſs, or impertinent; And ſo (as ſhe had no part in the living Child) they deprive themſelves of all right to the word of life.

They, therefore (as the *Phariſees* did) affect, and make a ſchiſm in Doctrine, and obedience; ſeparate and reject the ſolid, and retain the trivial, which ſerves them only to blaſpheme, & bring evil reports upon all ſound knowledg, & ſincere

ſincere obedience: And this profaneneſs may be found to come in the Van of thoſe ſins that ſhut Heaven.

Heaven-ſhutting profaneneſs is threefold: *Senſual, Earthly, and Deviliſh.*

This threefold profaneneſs is alſo threefold: In thought, word, and deed; And verſant in a threefold ſubject (the high-way, thorny, and ſtony grounds) whoſe Fruits are a ſlothful, worldly, and proud non-vacancy to ſeek, or ſubmit unto ſound knowledge, and ſincere obedience.

This threefold profaneneſs in thought, is a threefold inward deception of the Intellect, will, and affections; But, in word, and deed, the ſame deception exerted.

The outward attractives, and objects of this threefold profaneneſs are three different ſorts of divertiſements.

The divertiſements of ſenſual profaneneſs are, ſloth and ſinful pleaſures.

Of ſecular, or Earthly profaneneſs, worldly profits.

Of ſpiritual profaneneſs, pride, opinion, blind ſuperſtition, buſie ignorance.

The firſt *non vacat a ventre, & voluptate*; ſenſual high-way-Profeſſors are ever ſo buſie in gathering Grapes of *Sodom*, that they have no leaſure to look towards *Zion*.

Profeſſors ſecular are ſo ſet upon the world, that they ſee no benefit, but in worldly buſineſs: Their Grapes grow all on thorns. But,

Profeſſors proud and Phariſaical (the ſtony ground) are ever moſt diligent in dreſſing the baſeſt Briers of ambition, that bring forth nothing but evil ſurmiſes, raſh cenſures, and all uncharitableneſs: Only from pride come contentions and theſe fires iſſue forth (as *Fotham's* Parable proved) only, or chiefly from the Bryers of pride, and ignorance, which the ſtony ground produceth: And this profaneneſs (the devotion of pride) is that principal ſin that ſhuts Hea-

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ven, and the chief corner-ſtone in the Fabrick of the Apoſtacy of Anti-chriſt, which comes next to be handled.

CHAP. VII.

An Epitome of the Series of this threefold Myſtery of Iniquity, wherein ſome chief Tranſactions of this Interval of Rain reſtrained, and of all the twelve Epochaes (for 1260 years) are briefly handled.

I Have therefore, inſiſted the more upon this ſtony grounds ſpiritual profaneneſs, as the principal Foundation of the Apoſtacy, and ſhall therewith, inſtantly preſent the Reader with the ſtructure of it erected, chiefly, upon this ground: For, I ſhall here take liberty to inſiſt a little upon this Epoche of Rain reſtrained, Becauſe I ſhall from hence more evidently demonſtrate the Commencements (not only of this, but) of all the twelve Epochaes, and therewith propoſe this promiſed ſhort Epitome of the grand Apoſtacy: To which alſo ſome neceſſity, upon the Readers account, conſtrains me: Becauſe ſuch as are weakeſt to apprehend, are readieſt to ask queſtions, before they underſtand the grounds of their own demands, or know what they ask, and are no leſs uncapable of conviction from the moſt rational ſolutions, which weakneſs or indiſpoſition is double, for want of ſome ſhort and perſpicuous Map of the Series of things to be firſt conceived: Wherefore, we ſhall, firſt.

Di-

Diſtinguiſh Anti-chriſt ſenſual, ſecular, and ſpiritual, & ſhew which of the three is chiefly that Son of perdition intended by the Apoſtle, 2 *Theſ.* 2. 3.

Secondly, we ſhall ſhew when, and in what manner all three came.

Thirdly, whereas the Bicorn-beaſt came up out of the Earth; we ſhall further ſhew what Earth brought him forth.

Fourthly, we ſhall ſhew how, and when that Pſeudo-prophetick-beaſt laid his Foundation of deceit, and began to build thereon, the body of Apoſtacy.

Fifthly, how, and when he (to that intent) took away from the primitive Church her power, and, Church-priviledges.

Sixthly, we ſhall ſhew his progreſs in building upon that forged Foundation.

Seventhly, we ſhall ſhew, how the threefold man of ſin is bound (as in a threefold chain of darkneſs) by a threefold inconviction (of ſin, of righteouſneſs, of judgment) whereby they cannot diſcern thoſe ſins that ſhut Heaven, nor that *righteouſneſs which ſhould open it*: Therefore, we ſhall ſhew what thoſe ſins chiefly, are that ſhut Heaven. And,

Laſtly, what that righteouſneſs to men, and true obedience to God is, that ſhall open Heaven, and be the means (the only means under God) to bring down ſhowers of temporal bleſſings, and divine Graces upon all Church-Societies, Sects, and Nations. And firſt, we ſhall diſtinguiſh Anti-chriſt ſenſual, ſecular and ſpiritual.

Senſual Anti-chriſt (or his firſt appearance in power) was the ſecond Dragons military Forces, when he came in the Van of them, invaded the Chriſtian world, and made Rome Imperial tributary, about the year 407: For, that Floud filled the Chriſtian world with Heatheniſm, groſs Herefies, & all

all ſenſual profaneneſs, which body ſenſual, and Heretical (conjunct with ſuch as themſelves were in thoſe Nations they ſubdu'd) then created, and hath from that time continued Anti-chriſt ſenſual,

Secondly, ſecular Anti-chriſt (rallyed under his Head, the Decapolit-beaſt, not Pagan, but Papal) were the more worldly-minded Profeſſors, and powers of the ten Nations of Rome Papal, who (falling more fully from Faith and obedience about or after the year 407) at firſt conſtituted, and have ever ſince in their like ſucceſſors, continued Anti chriſt ſecular: And theſe (more ſtrict, and orthodox, but) covetous Profeſſours in all Sects, are the more ſecular part of the body of Apoſtacy.

Thirdly, Spiritual Anti-chriſt (rallyed under his proper Head the falſe Prophet, or Bicorn beaſt Papal) was the proud, factious, blind, buſie Profeſſors (moſt ſtrictly formal, who (falling more fully from faith (faith of veracity) about or a litle after 407) at firſt conſtituted, and their ſucceſſors continued, Anti-chriſt ſpiritual: And theſe (ſomewhat Orthodox, but proud and Factious) are, in all Sects, the more ſpiritual part of the body of Apoſtacy. But,

Secondly, all three will be much more clearly diſtinct by our further ſhewing when, and in what manner all three came: And firſt.

Anti-Chriſt ſenſual (or his Supream power) was (about the year 407) an *Alienigena* of the Northern Nations, without the pale of Rome Imperial: But, after he had invaded & (as it were) vanquiſh'd the *Roman Empire*, he became (in ſhort proceſs of time) a proſelyte in the body of apoſtacy, being drawn unto it by the Bicorn-Pſeudo-prophetick-beaſt, that *deceiv'd thoſe that dwelt upon the earth by means of thoſe miracles, which he had power to do*, &c. *Rev.* 13. 14.

14, For, that bicorn Beaſt won Anti-chriſt ſenſual, and his floud-like armies, and Alie's (originally Heathens, and Arrians) to a kind of Pſeudo-chriſtianity in the body of Apoſtacy, wherein he, and his ſucceſſors (or the major part of his political body) held, or might hold all the proprieties of ſenſual Anti-chriſt under a looſe, careleſs, trivial, fruitleſs profeſſion of Chriſt for 1260 years: The Mahumetans carryed on his more literal, and looſe Chriſtians his more ſpiritual progreſs. But,

Anti-chriſt ſecular, and ſpiritual (who, or whoſe ſuper-intendents are more properly that Son of perdition of whom the Apoſtle ſpeaks) were *Indigena* in the Roman Empire, and are (moſt properly) that matter, or body of the Apoſtacy.

Having thus far deſcribed and diſtinguiſhed all three, we ſhall (as we have already ſhewed when) further enquire in what manner Anti-chriſt ſenſual, came. And ſecondly, when, and in what manner Anti-chriſt ſecular, and ſpiritual, (the more proper body of the ſon of perdition) firſt came. And firſt,

Anti-chriſt ſenſual (under the conduct of his proper head, the ſecond Dragon) came, *torrenti ſimilis*, like an (all over-turning) deluge about the year 407. *And the Serpent* (ſaith the text) *caſt waters out of his mouth as a floud, after the Woman, that he might cauſe her to be carryed away of the floud*, Rev. 12. 15. But, by that floud of Military Forces, he could not ſo carry her away as to deſtroy her (for that was his intent as the text imports, and his practice proved) but he cauſed her *to flee into the Wilderneſs for* 1260 *years*, ver. 6. 14. After her flight, *he went and made war with the remnant of her ſeed*, ver. 16. *And when her Witneſſes had finiſhed their primitive Teſtimony* (about the year 407) *he overcame, and killed them*, chap. 11. 7. He then alſo finally ſlew the firſt Dragon

Dragon (that had invited him for a refuge) by the conque ing Swordof his floud-like Armies; tranſlated his (or rather the Chriſtian Princes) Decapolit-Empire, and ſeated himſelf in the major part of it, till *he gave his power, and authority* (the Supremacy therein) *to the* (by him firſt wounded) *Beaſt* Deca-diademick Papal, *ch.* 13.2,4.

Thus we ſee the coming of Anti-chriſt ſenſual, was with all viſible, and open violence, and in a Profeſſion of literal Heatheniſm, and groſs Herefies; therefore, he did not, nor could come (ſecret, and undiſcerned as the Son of perdition did) *with all deceiveableneſs of unrighteouſneſs*: For, he was ſo far from coming with all deceiveableneſs of a non-appearance, that he came (*as Sodom, not aſhamed, diſcloſed her ſins*) openly manifeſt, and apparent: therefore, the Church ſaw him openly (could not but ſee him) *and fled from his face into the Wilderneſs for* 1260. *years*, Verſe 6.14. Sundry texts ſo expreſly aſſert the Series of this ſecond Dragon, and of (the then chief part of the body of Anti-chriſt ſenſual) his floods of viſibly profane, and moſt wicked men, and manners, that it ſeems impoſſible to be doubted, or contadicted: And ſundry faithful Church-Hiſtories, uncontroulably, determine (though by undeniable collection, and conſequence) the time, and manner of his coming as aforeſaid, and will further appear. But,

Secondly, Anti-chriſt ſecular, and ſpiritual (the more proper body of the Apoſtacy, and *ſon of perdition*) came about the year 412. alſo (under the conducts of the Sea-born, and Bicorn beaſts Papal) *with all deceiveableneſs of unrighteouſneſs*; whereby they leaſt appeared, what they were indeed when they came 2 *Theſ.* 2.10. *Rev.* 13.13,14.

But this threefold diſtinction (as alſo how, and when each came at firſt) will be much more clear, by ſhewing what earth brought forth the bicorn falſe Prophet. And therefore,

And I saw another beast (saith the text) *come out of the earth, and he had two horns like a Lamb, &c.* ch. 13. 11.

Out of the earth: Non omnis fert omnia Tellus: The false Prophet Bicorn, and Papal, grew not out of every ground: The High-way least honour'd him; he it as little; therefore, gross Heresies, and open profaneness, (fruits of the High-way ground, which neither could hide him, nor be hid from others) he (at first at least) affected not; nor was that his native soil that brought him forth: But the thorny and stony grounds (the truer Parents of all deceits) were the producers of him: Those Professors (especially the stony ground) gave him his first being, and their professions furnished him with all deceits: For, the stony ground deceives (not some single persons, but) the whole body of the Apostacy of Anti-christ; that is, this Rocky ground (Professors lightly over-lay'd with a trivial, and superficial earth of shallow knowledg, and obedience) deceives its painful Sowers, and all that see it: It were fondness (they think) to say: *At quando Messis?* when they see it send forth seeds of Grace so fast: But it forthwith retracts its fertility, and, like a Furnace, consumes that seed it cherished before, and is most cruel in killing the Witnesses of the truth: For, the blind and ambitious Off-spring of the stony ground, brings, of all evil Reports, the worst against all good men and Manners; because blind Vipers, of all Serpents, bite soreest, and they, of all other, are most deadly. And,

Secondly, It deceives themselves most: If we (say they) have Grace like a grain of Mustard-seed, we need no more; A little is enough, the least sufficient. They are much deceived, though they, in part, say the truth: For, Grace like a grain of Mustard-seed is sufficient for the simplest, & weakest sincere Professor: But a careless, contented, proud knowledge (though it be never so great) is quite con-

contrary to true Grace, which is ever growing: Sincere Profeſſors *grow daily in grace, and in the knowledge of our Lord Chriſt*: But a careleſs, contented, ſhallow knowledge continually reſiſts the Grace of God; is ever buſie in bringing evil reports upon it, and watcheth to work the ruine of the Witneſſes of it: This is not (that which hypocrites take it to be) the grace of God either like a grain of Muſtard-ſeed, or in any meaſure: Nor did our Saviour ſay, that the Kingdom of God was like a grain of Muſtard-ſeed, ſtanding at a ſtay; but like a grain of Muſtard-ſeed, which (though a ſmall ſeed) grows as it were, into a Tree.

The Son of perdition ſhould come with all deceiveableneſs: And this ſpiritual profaneneſs of a contented, ſhallow, literally ſound knowledge, with like obedience, was the way of that ſon of perdition: Therefore; He did not, could not come as an *Arrian*, or *Mahumetan*, or as Antichriſt ſenſual came: There was nothing ſo great deceievableneſs in ſuch groſs Hereſies, and open prophaneſs, which appertain (as more manifeſt) to Antichriſt ſenſual, and not ſo properly, to this ſecular, and Spiritual, ſon of Perdition, who ſhould come, and came about the year 407 (not with open, manifeſt, or groſs Hereſies, and manners conform, but) with all deceiveableneſs of appearance of truth in knowledge, obedience, Doctrine, profeſſion, Miracles, and pretences to be the true Catholick Church: Theſe are the Angelical colours of deceiveableneſs, under which he (and chiefly his Super-intendents) works (ſecure, and as it were unſeen) all works of ſpiritual wickedneſs, and under which he came: Of all theſe we ſhall ſpeak briefly, and in ſome order, but leave their Miracles to their proper place: And firſt, of the deceiveableneſs of their pretence to be the Catholick Church.

It was the Apoſtacy (over which the Super-intendents of

this Man of ſin preſided) that ſeemed Catholick, or univerſal; And that body of Apoſtacy was the *Antitheſis* to the true Catholick Church: Herein *they* deeply *deceived thoſe that dwelt upon the earth*, and were themſelves deceived.

The text ſaith, *A falling away muſt come*, 2 Theſ. 2 3. That is, there ſhould be a grand and general revolt of the Goſpel-Church from Faith, and obedience, ſay ſome Expoſitors: They are ſo many, and common, we need not quote them: But there could not be a general revolt of Saints from all inward Faith, and from, at leaſt, ſome outward, weak, and ſcarce-viſible obedience: Such therefore, muſt be excepted: But, otherwiſe, the Apoſtacy might ſeem general: We ſhall ſearch the truth of it in the Types, and in their Anti-type. And firſt,

The Apoſtacy of *Iſrael* under the *Phariſees* might ſeem general, and the *Phariſees* might pretend (by the generality) to be (with their followers) the true Catholick Church.

Secondly, The Apoſtacy of *Iſrael* under *Ahab* might pretend (by the generality) to be the Catholick-Church.

Thirdly, The Apoſtacy of *Iſrael* in the Wilderneſs (when the perfidious Spies ſearched the Land of Promiſe) might pretend (by the generality) to be the Catholick Church: For, all *Iſrael*, to a man (about four excepted) fell from Faith, and obedience: They all obſerved, literally, legal Ordinances (ſo far as we find) well enough, but rejected the Prophetical traditions, that promis'd them the Land of Promiſe: They fell from Faith in the Promiſes, from Faith of veracity, and from obedience: All fell away except as aforeſaid: All rebelled againſt God, againſt *Moſes*, and *Aaron*, and would have ſtoned the two faithful Witneſſes that were ſent, *Numb.* 14.9,10,11.

Therefore the ten Spies (porters of evil reports) dyed immediately by the Plague, and all *Iſrael*, whom they had in-

infected with the Peſtilence of that Apoſtacy (all to a man from twenty years upwards, two excepted) dyed in the wilderneſs, *ver.* 29.

And all that ſad Prophetick ſtory is told, (as it were *mutato nomine*) of their Anti-type (the body of Apoſtacy) who (by their generality) pretend to be the Church Catholick, who caſt away (look not after) the Promiſes in the Prophetick Scriptures, nor after ſubſtantial truth, and obedience; but baſely eſpouſe a trivial, ſuperficial, ſhallow (though ſomewhat literally ſound) knowledge, with obedience conform, which is the productor of evil reports, blaſphemies, perſecutions, and the path-way that the ſon of perdition came, when *he came with all deceiveableneſs of unrighteouſneſs* about the year 412, as will inſtantly appear: For, this way is deceiveableneſs it ſelf (moſt deceitful) and that ſin, chiefly, that ſhuts Heaven, whiles they, and their complices conceive it to be the only Key to open it: This was the way of his coming about the year four hundred & ſeven, ten or twelve; let us turn, therefore, our eyes to about that time, to ſee more clearly, both the time, way, and manner of his coming.

St. *Hierom's* Record (and he's the fitteſt teſtator here) beſt occurreth his commencement at ſuch a time, and in ſuch a manner as the Apoſtle predicted, and I here have briefly deſcribed: Of him *Eraſmus* (as *Clarkes* Church-Hiſtory witneſſeth) thus writeth: *Quis docet aptiùs, quis delectat urbaniùs*: St. *Ferom* was (in *Eraſmus* eſteem, as it might appear) the beſt Teacher, and moſt delightful writer of all the Fathers: He alſo lived, and was at *Rome* in that very juncture of time, when the Chriſtian world was turning upon the hinge of Apoſtacy, and commencing that grand revolt, which the Apoſtle ſpeaks of: Therefore, his Authority (the beſt of any) may here ſtand good.

But

But he (about the year 406, as we ſhall ſhew) call'd * Rome-Chriſtian (the *Metropolis* of the then revolting world) a receptacle of Devils, and faln *Babylon:* And St. *Jerom* ſure (a moſt vigilant Father of the Church, and a ſober Writer) would not have called Rome-Chriſtian (then-revolting) faln, if he had not ſeen good reaſon, or rather real truth for it; that ſhe was then faln, or in falling: But he gave ſufficient reaſons; and thoſe reaſons, we ſhall afterwards abundantly ſhew to be real truths: For, it follows **When I lived* (ſaith he) *in Babylon, an inhabitant of the purple where, after the Roman Laws, I would have written ſomething of the holy Ghoſt, and have dedicated the Treatiſe to the Biſhop of that City: And behold that ſeething pot, which was ſeen in the Prophet Jeremy, looking out of the North, beginneth already to boil, and the Senate of Phariſees cryed out at me all at once: Neither was there ſo ſimple a Scribe in all that ignorant Rabble, which conſpired not againſt me: wherefore, I am now (as it were out of Captivity) returned to* Jeruſalem, *&c.*

* *Hieron. ad Marcell Viduam. Idem contra Jovin. lib. 1.*

Hieron. in Præf. lib. Dyd. De Spirit. Sanct.

Tempora mutantur: A ſudden change into a ſtrange *Antitheſis*: *Rome* (of late, the City of Righteouſneſs) revolted, as in a moment, to be the Head of the Myſtery of Iniquity; and her Profeſſors (once fruitful in all good works) were turned Phariſees: *And the Senate* (ſaith he) *of Phariſees cryed out at me all at once; neither was there ſo ſimple a Scribe in all that ignorant Rabble, that conſpired not againſt me:* Againſt whom? Againſt St. *Jerom*, whom the Papiſts themſelves acknowledge to be a Reverend Father of the Church.

Ah perfidious people of the City of Apoſtacy! How ſoon is the *Metropolis* her ſelf of the Primitive Church become unſtable as waters, and the once firm ſeat of her faithful Witneſſes, revolted from Faith and manners: For, the manners of that upſtart, proud, Catholick-Church pretend-

tending Apoſtacy were (*mores iniquiſſimi*) moſt inhumane (above Heathens inſolencies) even to St. *Ferom*, one of the ableſt, and moſt worthy Fathers of the Church, who, apparently had more ſerious and real worth, and ſolid depth of good ground in him, then all the petty, pibble Quarry of that proud Senate of Phariſees had.

And this anti-type (Church-Catholick pretending) Apoſtacy (when ſhe but began to put forth her rebellious head, and firſt opened her blaſphemous mouth againſt the faithful Witneſſes of the truth) had (as much as all her Types had) deceitful grounds ſufficient to pretend to a Church-Catholick, and might, and probably did thus plead: *Why*, Jerom, *do you come (by your Dedications) to dictate to us, as if we needed your inſtructions in the tenents of the* Homouſian *Faith? Had we needed your help, we had ſent for you: And what need (do you think) can the Supream Repreſentatives of the Catholick-Church here, have of your help, a ſingle, and obſcure perſon? And will you inſults alone over the Catholick-Church, tax her with covetouſneſſe, raſh cenſures, want of Charity, Oppreſſion, Apoſtacy, and we know not what? Is this your Chriſtian meekneſs, and ſubmiſſion? Cannot the City live in peace for you, nor the Church in quiet? We all (all here as one man) diſdain your daring boldneſs, and deteſt your pride:* And the Senate of Phariſees (ſaid *Ferom*) cryed out at me all at once, *&c.*

The Apoſtacy (the truth-oppoſing Apoſtacy) was, or then ſeemed Catholick, and the true Catholick-Church fled (or was then flying) away into the Wilderneſs.

That wicked apoſtacy (even in her Infancy) had aſpired to the falſe title of the true Catholick-Church, whom ſhe moſt perſecuted, and conſpired againſt her moſt faithful Witneſſes: And that (if the Records of many, beſides *Ferom's*, may be believed) in the *Metropolis* of the true Primitive (but then revolting) Church.

This Apoſtacy, therefore (as her Types were) ſeemed general, or Catholick, and did deeply deceive her ſelf, *and thoſe that dwelt upon the Earth*, with the falſly arrogated or ſtoln title of the true Catholick, and Apoſtolick Church.

St. *Ferom* was no baſe Porter of evil reports, no moroſe, rash, falſe accuſer, but the moſt faithful of all the Fathers (at leaſt then living) to reprove, exhort, correct, rebuke, inſtruct: *Et quis docet aptiùs*: None taught with more ſincere and true Chriſtian candor.

But relapſing *Rome* (thus reproved plainly by him) pay'd dear for her Apoſtacy, and obſtinate impenitence: For, about the very next year (and that fully confirms the truth of his reproofs, and the equity of his juſt complaints) was *Rome* beſieged, made tributary, and the body of her Chriſtian Empire began to be tranſlated: And, about five years after, the City (the ſecond time beſieged) was taken, plundred, burnt, and almoſt totally depopulated by the Plague, Sword, Famine, Fire: Then might that miſerable City call on *Ferom*, and cry, *Solon, Solon*: Then was the firſt, and beſt head of the Sea-born beaſt ſecular, and Papal, wounded (as it were) unto death, upon the day of his Birth, or ſo ſoon as he was brought forth: And then *Rome* Papal, or the tenfold body of Apoſtacy (perſiſting ſtill obſtinate, and impenitent) was, with her revolting head, or *Metropolis* (the Ruines of *Rome* literal) given up (by a moſt juſt judgment) to perſevere in that grand, blind, Apoſtacy, and Rebellion againſt God for 1260 years. In which Epoche, *Heaven ſhould be ſhut, that it ſhould not Rain* (at leaſt that promiſed Rain of ſpecial mercies, and divine Graces) and yet be open all that time to ſend down (to pour forth) the ſix Vials (full of the Plagues, and wrath of God) upon the obſtinate, impenitent, Anti-chriſtian world: And this

grand

grand inundation of dreadful evils (temporal, and ſpiritual) flowed (as from its proper fountain) from the Churches too free contributing to the general Apoſtacy, by falling (ſome wholly, ſome in part) from Faith, and manners, to affect a careleſs, ſhallow, fruitleſs knowledge with obedience conform.

From faith and manners: That is, not from Faith of Doctrine, though ſhe fell from that (by degrees) in part: That was (in the beginning of the Apoſtacy) ſomewhat competently ſound, but profanely, and careleſly ſhallow, chiefly becauſe it wanted right, and charitable application.

But from Faith and obedience; that is, in her true members (though that but in part) from her, and their firſt Faith of veracity, and obedience conform to Goſpel rule: For, ſound Doctrine is (*vas continens*) a fit Veſſel to hold forth ſincere obedience, either in a full, or a more remiſs meaſure; And as fit (by the abuſe of it) *to carry on* that grand defection aforeſaid. And when began this grand Apoſtrophe, or diverſion of the Goſpel-Church from Faith, and obedience?

St. *Jerom* gives you an infallible character (a moſt ſure mark) of the time of this revolt, expreſly, in theſe words: And behold, that Seething-pot, which was ſeen in the Prophet *Jeremy*, looking out of the North, beginneth already to boil: That is, the fire of affliction from the Nations of the North (the Gothes, Scythians, Francks, and ſundry others) began to make the Pot of Apoſtacy (the falling Profeſſors of the revolting Church) boil in affliction, that their filthy profaneneſs (their careleſs contempt of ſolid truth, and ſincere obedience) might boil out.

But it did then but begin to boil (*beginneth ſaith he already to boil*) for it had not then reached *Rome*, the *Metropolis*, or middle part of that Pot: This complaint, there-

fore, and that Apoſtacy, or the neareſt proximity to it (as it then appeared to St. *Ferom*) might be, or begin about a year before ſhe was made tributary in 407, or about ſix years before ſhe was taken, plundered, and burnt by *Alaricus* in 412. For then that fire of affliction made that Pot boil in the middle: The full concluſion, and clear inference is this: That Apoſtacy, or neareſt proximity thereto (of, and for which St. *Ferom* ſo grievouſly, and moſt juſtly complained) might appear to him to begin, or be apparent about the year 406. For, the next year was *Rome* beſieged, and paid tribute the next year after: Then that Pot did more then begin to boil; And, about four hundred, and four, it did not begin: For, * then *Stilico* ſubdu'd *Radiguſus*, kill'd and took all his Army, conſiſting of two hundred thouſand; * He alſo, about that year, beat *Alaricus* two, or three times, and drave him into *Pannonia*: Then the fire of affliction ſcorched ſore thoſe barbarous Nations, and the Pot of which *Ferom* ſpake, was ſcarce touched, or little afflicted therewith: Therefore, that grand degeneracy, of which *Ferom* thus complained, muſt appear to him to be, or begin about the year 406, when the Pot of Apoſtacy began to boil, and when the Powers of *Rome-Chriſtian*, and Imperial, and of the Primitive Church began to be tranſlated into the ſucceeding Kingdoms of the ſecond Dragon, Beaſt, and falſe Prophet (as to the far larger part of that Power) for 1260 years.

* *Oroſ. Paul. Diac. Proſp. Claud.*

* *Baron. Annal.*

Howbeit, I ſee no neceſſity, that we ſhould bind the ingreſs of this Apoſtacy, or the Commencements of the other Epochaes, (by a ſtrict limitation) to any one certain, or fixt year; But they all (brought forth, as it were together) began (*circa hac tempora*) much about thoſe times: To wit, (more apparently and eſpecially) about the years four hundred and ſeven, ten, or twelve.

But

But (may ſome ſay) St. *Ferom's* teſtimony (and you produce no other) is too weak to ſuſtain the truth of the Commencement of the Apoſtacy of Anti-chriſt, ſo far as to ſhew how, and when it began.

I Anſwer: I ſhall add the ample witneſs of ſacred Writ, of many Writers, and of ſome Councels, & Fathers to his teſtimonies, and ſo make a twiſted cord of a manifold Record, not, perhaps, eaſie to be broken.

St. *Ferom* then lived, in that very time, wherein thoſe ſacred Propheſies (pointing forth Primitive *Romes* fall under the Figure of *Babylon*) were fulfilled; ſaw, and might obſerve the fulfilling of them: He, therefore had thoſe advantages (above all the Fathers) that might render him the fitteſt expounder of them: For, *Chryſoſtom* dyed at the beginning of their fulfilling: St. *Ambroſe* dyed in, or ſoon after the fulfilling of them: St. *Ferom* only was an Eye-witneſs of their fulfilling, and lived after about 13. years: For, then St. *Auguſtine* was ſcarce grown to the repute of a Father, nor ſo fit to take notice of thoſe tranſactions: He ſurvived St. *Ferom* about fifteen years, was a powerful impugner of Primitive Sects, and ſo far prevailed, that many owned the Orthodox Faith, and embraced the unity of (then revolted) Papal *Rome*, whoſe Faith was then (excepting as aforeſaid) but little heterodox: That Church (notwithſtanding his high deſerts, and great pains) perſecuted and excommunicated him until his dying day, as we ſhall inſtantly ſhew, partly by his own complaints partly from the Authority of a Cloud of faithful Witneſſes, and expreſly from the teſtimony of *Boniface* the ſecond. We ſhall therefore firſtſee how St. *Ferom* (as the moſt competent for it) paraphraſeth upon thoſe prophetick Scriptures, that foretold the time, and manner of the ingreſs of the grand Apoſtacy: And firſt, the text ſaith, *Babylon is faln, is faln*, Apocal. 18. 2. And

And St. *Jerom* applyes those very words to Imperial *Rome* (in Name Christian, nor much less in outward Profession, and Doctrine) in that very juncture of time, when the grand defection first commenced: called her then expressly (as the text also then did) *faln Babylon.*

We find this assertion (*It is faln*) Reduplicated in the text; And not improperly: For, Rome Imperial, and (more in name then thing) Christian, then fell in a double (to wit, both Temporal and Spiritual) respect. And first.

She fell temporally (about the year four hundred and ten, or twelve) as *a great Mill-stone cast into the Sea*, ch. 18. 21. And a Millstone so cast is seen no more for ever: The whole Chapter is an entire description of her twofold fall, and plainly shews, that the *terminus a quo* of her temporal fall had no *terminus ad quem*, and, in that respect, should be eternal.

Here Doctor *Hammonds* Paraphrases may supply the place of St. *Jeroms*: *Noting* (saith *Hammond* upon the 14th. and 21th. Verses) *that* Rome *shall never be the harbourer of Heathen Idols* (her former Idols) *or the seat of the Empire any more.*

The same saith *Morney*, and many others, consubscribing with *Jerom*, to those expres texts of sacred Scripture: Thus we see, that the temporal fall (with the time of it) of Rome Imperial (then partly Pagan, partly Orthodox, and partly heretical) is signally apparent from sacred Scriptures, and from the testimonies of the fittest unfolders of them.

'Tis true (may some say) *Honorius* (who dyed about the year 427) never, or scarce at any time came to *Rome* after 407, but left that City to the Bishop thereof, to the day of his death: But *Valentinian* the third Reigned after *Honori-*

us

us for about thirty years: Therefore *Rome* did not fall forever in 410, nor ſo fall temporally, but that it recovered (contrary to *Ferems*, *Hammonds*, *Morneyes*, and many others teſtimonies, and contrary to the Records of ſacred Scripture, upon which chiefly they ground their aſſertions) to be the ſeat of the Empire, for ſome time after four hundred and ten or twelve.

I anſwer, whether *Valentinian* reſided conſtantly at *Ravenna*, or came ſometimes to *Rome*, I exactly obſerve not in Hiſtory: But *Morney*, and many other Authors affirm, that *Ravenna* was (after 412) the place of reſidence to the Supream Powers ſecular in *Italy*: To wit, to thoſe few following (and but reputed, or ſo ſtiled) Emperours; To the Kings of the *Gothes*, and of the *Heruli*, and to the *Exarchs* of *Ravenna*.

If Ravenna was *Valentinians* place of reſidence, or he ſometimes (but a ſtranger) at *Rome*; Then was *Rome* no more the ſeat of the Empire under him. But,

Secondly, ſuppoſe *Valentinian* had reſided at *Rome* all the time of his Reign, yet had not *Rome*, therefore been the ſeat of the Empire, but, at beſt, but the *Metropolis* of the Kingdom of *Italy*: For, the Nations of the Empire were rent from her; And *Conſtantinople* was then the Supream Imperial ſeat of the remaining Nations.

Thirdly, Were it, that the Nations were not then rent away from *Rome*, and admit *Valentinian* had reigned in her all his time; yet his Government had been little more then titular; becauſe *Leo Magnus* (then Biſhop of *Rome*) ruled *Rome*, and all that the Emperour ſhould rule, after the Law of his own arbitrary will: For, *Rome* was then no more Imperial, but Papal, and Pope * *Leo* was of ſuch repute, that what he ſpake was ſo approved, that it was not lawful for any (no, not for the Emperour) to diſſent in the leaſt

* *Faſcic. Tem. pag.* 51.

leaſt thing: Therefore, what ever *Valentinian* did, or could ſay or do, it ſignified nothing without the condeſent of *Leo Magnus*, that ruled (as it were alone) both the City & Country, and might regulate *Valentinian* himſelf, as being but one horn of the wounded, (and then ſcarce healed, but after Decadiademick) Beaſt Papal: For, *Leo Magnus* was Anti chriſts *Eliah* for falſe miracles, & as it were the Pſeudo prophetick mouth in his time, of the Bicorn beaſt, that deceived thoſe that dwelt upon the Earth, by means of thoſe miracles which were given him to do, *&c.* For,

Fourthly, *Attila* and his Armies (that *Flagellum Dei*, and ſcourge of the world) marched towards trembling *Rome* to reduce herinto aſhes: Then the two (if I may ſo call them) Emperours of the *Eaſt* and *Weſt* (conjunct, or both together) durſt not look upon his Army. * But *Leo* alone went forth to meet him, treated with him, and terrified the ſaid *Attila* with an apparition of a Clergy-man, ſhaking a two-edged ſword at him, and threatning to deſtroy him, and his Armies, if he condeſcended not to Pope *Leoes* demands: *Attila*, affrighted, forthwith retired with his Army; And ſo *Leo* ſaved *Rome* and all *Italy* from the ſword.

* *Maffæ* 12. p. 164. *Geneb. Bergom.*

So when *Genſericus* ſpoiled *Rome*, purpoſing to have burnt it, there was no Emperour to interrupt his Armies; no, ſcarce ſo much as the name of a King to oppoſe him; But the ſame * *Leo* prevailed with him to ſpare the City: Her Biſhop ruled in, and over her: *Rome* was never any more Imperial; no, ſcarce regal; but Papal: Never Imperial, but in name for a little time; ever in deed Papal after 412. Therefore, *Rome* (after 412) was no more the ſeat of the Empire, but ſubject to the Biſhop thereof, and both he, and it (for a long time) were ſubject to *Ravenna* even then, when but an Exarchate of the Greek Empire.

* *Maffæus* p. 164. *Geneb.* p. 608,

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The nine Emperours after *Valentinian*, were but *Augustuli* (not worth the naming) therefore I omit them: And *Valentinian* (though he reigned much longer than they all) may be reckoned one of them: They all bare little Rule; *Leo*, at that time, Ruled *Rome* and all *Italy*; and therfore, its signally apparent from the performances of those Propheſies (in the 17 and 18 Chapters) aswe find them faithfully recorded in Hiſtory; That *Rome* Primitive, but Apoſtate in manners (oft adumbrated by *Babylon* in thoſe Chapters) fell temporally about the years four hundred and ten or twelve, according to the manifold predictions of thoſe Scriptures, and the Gloſſes and Paraphraſes of the fitteſt and ableſt expounders of them: that is, that *Rome* fell (*like a great Milſtone caſt into the Sea*;) finally, about 412. from all power as *Pagan* and from ever being any more the Supream Seat, either of the Heathen or Chriſtian Empire. And

Secondly, Her Apoſtacy or Spiritual fall, and the time of it, is no leſs apparent: Firſt from Scripture. *Babylon* (ſaith the Text) *is fallen*, not fallen only Temporally as aforeſaid, but) Spiritually Fallen alſo: For it follows. And is become the habitation of Devils, the hold *of every foul Spirit, and a Cage of every unclean and hateful bird*, verſ. 2.

This Apoſtacy, and that temporal fall (as the cauſe and effect) are ſo contexed in thoſe Texts, that they cannot poſſibly, but be contemporal as aforeſaid, which alſo the teſtimony of a Cloud of Writers witneſſeth: Therefore, that Apoſtacy began (muſt needs begin) much about the time when *Rome* fell temporally about the years four hundred and ſeven, ten or twelve.

Did the Pagan and heretical parts, only, thus fall? I anſwer, They that never ſtood, never fell: *Proſtratus humi non habet unde cadat*: They did not, could

could not, ſo fall, Spiritually, as to be chiefly (if at all) intended in thoſe Texts: But the Faith of the Church of *Rome* was once famous throughout the world, *Rom.* 1. 8. And, ſhe (not like *Sardis*, famous for a name that ſhe lived) lived famous for utility in all good works according to Goſpel-Rule: But a falling away was to come; and *Rome* (the Metropolite-head) with her body (ſome few, no doubt, excepted) then fell or began to fall from the utility of the Orthodox Faith, though not much at firſt from the Doctrine of it. This faith of inutility (or the practice of that Apoſtacy) is moſt in uſe almoſt every where. This Apoſtacy was then (when thoſe Primitive Apoſtates began to fall Temporally) ſo grand and general; That the Spirit of God uſeth a grandure of words to expreſs the greatneſs of it. His words (in the Evangeliſt) are theſe: *And after theſe things, I ſaw another Angel come down from Heaven, and the Earth was lightned with his Glory: And he cryed, mightily, with a ſtrong voyce, ſaying*; Babylon *the great is fallen is fallen*, (not only Temporally by a final exciſion from ever being, as formerly, *Pagan* or *Imperial*, but) Spiritually fallen alſo and *become the habitation of Devils*, &c. That is, not fallen much from ſound Doctrine, but ſincere obedience; not from Orthodox Faith, but from Faith of veracity or fidelity; not from a form of Godlineſs, but from the power of it: And ſo far fallen as to perſecute and conſpire againſt (as it were by common conſent) the witneſſes of ſolid Truth, and practiſers of it.

This Spiritual Apoſtacy or falling away, is alſo fully confirmed by (as the effect of that cauſe) not only the Temporal fall of the Empire, but the flight of the Goſpel-Church at the ſame time: For, ſuch Spiritual, grand and general revolts in Types, were uſually ac-

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companyed (as their effects) with the flying of the Perſecuted Saints (the ſupports of thoſe places) and with the final exciſion, tranſlating, or deſtruction of thoſe places.

But we ſhall ſee what Expoſitors ſay and how they further ſhew the completion (contrary to the tenents of many moderne Opinioniſts and ſome ſober Writers) of thoſe Texts in that very juncture of time. 'Tis *Salvians* complaint * (ſaith Doctor *Hammond*) every where throughout his Book *De Providentia*; *That the Impieties of the Chriſtians were ſo great, and particularly thoſe abominable Commiſſions and Cuſtomary practices of all unnatural uncleanneſſes (which have ever been conſtantly, the deſtroying (not only of the* Canaanites, *but) of the* Jews *and* Chriſtians) *that it was Gods will they ſhould be thus puniſhed by the* Barbarians, *who (being* Chriſtians, *though* Arrians) *were much more tolerable then theſe, who (though not* Arrians) *were (many of them) very abominable livers*; where note. That not the *Heathens* nor the *Hereticks* in *Rome*, but the *Chriſtians* (for the moſt part Orthodox, but Apoſtate in manners) were the chief cauſe of *Salvians* complaint.

* Dr. *Ham. in Apocal.* 17. note *F.*

* Doctor *Hammond* divides that great City (as it was indeed divided) into three parts: To wit, into Heathens, Hereticks, and Orthodox, which laſt had the Supream power and preheminence, and (having done this) he labours hard (as he that would waſh a Black-amore white) to free the third part (the Orthodox) from this Signal revolt founded forth (as by a Trumpet) by the ſtrong voyce of a mighty Angel; And would make the other two parts (the Heathens and Hereticks that were not, or were leſs (if at all) capable of it) the matter of this ſtupendious revolt, cauſing ſuch aſtoniſhment and deſtruction; for he ſeeks to tranſferre

* *Id. in Ch.* 16. 19.

Jeroms record againſt thoſe real (though for the moſt part Orthodox) revolters, againſt and upon thoſe Heathens and Hereticks, who properly, could not be ſaid to fall then, becauſe they either fell, or rather never ſtood, before: And (while he ſeeks to do this) he himſelf quotes *Salvian*, whoſe record ſeems quite contrary: For, he expreſly juſtifies thoſe *Barbarian-Arrians*, (the worſt Hereticks) as much more tolerable than thoſe Chriſtians in *Rome*, who (though not *Arians*, but more Orthodox) were abominable Livers.

Having thus far ſeen *Salvians* witneſs, and Doctor *Hammonds* alſo, (partly againſt himſelf) we ſhall now further examine Saint *Jeroms* expreſs teſtimonies of thoſe times. *When I lived* (ſaith he) *in* Babylon, *an Inhabitant of that Purple whore, I would have written ſomething of the Holy Ghoſt and have dedicated the Treatiſe to the Biſhop of that City.*

Of what City? Of *Rome* Chriſtian ſure, even then when moſt generally Orthodox, but Apoſtate in manners, and whom St. *Jerom* and the ſacred Text, calls (and therefore calls) *fallen Babylon, and the purple whore*: For, *Rome* was never before ſo generally Orthodox as then; nor the Orthodox therein ever before, ſo depraved in manners as at that time: As at that time, when Imperial *Rome* fell for ever, as the Prophetick Evangeliſt predicted, and the Primitive Fathers (the fitteſt unfolders of thoſe Texts) partly ſaw and bare faithful Record: And at that time immediately before or at the ingreſs (when *Rome* Papal commenced) of the grand Apoſtacy.

And who was then Biſhop of *Rome*? *Innocent* the firſt was then Biſhop (not of the Heathens or groſs Hereticks therein, but) of the reputed, moſt Orthodox, but Apoſtate in manners: For he muſt needs be then Biſhop thereof (by conſent of all Writers of *Annals*) about the years

years four hundred and five or ſix, when *Jerom* would have dedicated his Treatiſe to him. For,

Secondly, *The Pot* (ſaith *Jerom*) *that was ſeen in the North, ſpoken of by the Prophet* Jeremy, *beginneth already to boyl:* But ſuch a boyling Pot of affliction was never ſeen by *Pagan* or Imperial *Rome*, or by the Primitive Church till about the years four hundred and ſeven, ten, or twelve, when the Apoſtacy of Imperial *Rome* (then full) cauſed her fall, and when the Papal Apoſtacy began: And then *Innocent*, at that very time, began to rule the revolting Church, which (neither in all the ten *Pagan*, or the eleventh *Pagano-Arrian* perſecutions) was forc'd to betake her ſelf to flight before this Pot of the grand Apoſtacy began to boyl in afflictions from the flaming Sword of the ſecond *Dragon*.

That Pot of tribulation was to continue boyling, from that time aforeſaid, (but in the firſt eight Centuries more mildly) for 1260 years, *Ch.*12.7.14.

Thirdly. *The Pot* (ſaith he) *that was ſeen in the North, ſpoken of by the Prophet* Jeremy *beginneth already to boyl:* This not only imports the final exciſion of *Rome Pagan*, the tranſlating of the *Roman* Empire, and profligation of the Primitive Church; but alſo an ingreſs of the Goſpel Church into another ſervitude for 1260 years: for ſo the boyling Pot in the Patern ſhadowed forth the *Jewiſh* Captivity in Type *Babylon*, as a Figure of this under Papal Rome: And ſo Saint *Jerom* here appoſitely applies it, as to her proper Antitype expreſly called alſo (both by him and by the ſacred Text) *Babylon. Jeremiah* 1.14.15. *Apocal.* 16.19.

The duration alſo of this boyling Pot, and the further deſcription of it is expreſt in *Ch.*11.2.3. *Ch.*12.6.14. and in ſundry other Texts, all holding forth the ſame time aforeſaid.

Fourthly,

Fourthly, *And the Senate of Phariſees*, (ſaith *Jerom*) *cryed out, &c.*

Jam nova Progenies: Here's a new Progeny, the offſpring of the Phariſees (their Antitype Synagoue of proud, factious, cenſorious, Chriſt-crucifieing profeſſors) newly ſprung up in the place of the late meek, ſober, charitable profeſſors of the Primitive Church.

Fifthly, Wherefore (ſaith *Jerom*) *I am now (as it were out of Captivity) returned to* Jeruſalem.

This denotes; That the Phariſees of falling *Rome* were the firſt fruits or præcurſive part, of the Son of Perdition, that then came to lead the Goſpel Church and Saints into the laſt, greateſt, and moſt grievous Captivity under the Antichriſt, predicted by Prophets and Apoſtles.

Sixthly: *And I ſaw another Angel* (ſaith the Text,) *And he cryed mightily with a ſtrong voice*, ſaying *Babylon the great is fallen is fallen*; Fallen temporally from all (at leaſt all grounded) hopes to be the Imperial City, or holy City, or head City of the Goſpel Church: And fallen ſpiritually, to be a Senate of proud Phariſees, a Synagogue of Cenſorious Hypocrites, ſeat of the Myſtery of iniquity, Mother of the Son of perdition and the Spiritual Metropolis of the body of Antichriſt. But here we might enquire who, poſſibly, this Angel might be, that cryed thus mightily with a ſtrong voyce.

I anſwer, The ſeven Stars were ſeven Angels or overſeers of the ſeven Churches of *Aſia*, *Ch.* 1. 20. Therefore, This Angel might be (for he could be no imaginary or *Chimæra*-Angel that cryed mightily and was never heard; and filled the Earth with his Glory and yet was never ſeen) ſome overſeer of, at leaſt, ſome part of the Goſpel Church: And, if ſo, why not Saint *Jerom*? For never

never any Angel or Overſeer of the Primitive Church (after the Apoſtles times) cryed ſo mightily with a ſtrong voice, ſaying, *Babylon the great is fallen*, &c. But both *Papiſts* and *Proteſtants* (and both unawares) plainly import (in the delineation of his perſon) that Saint *Jerome* was indeed, this Angel: For (as both draw *Gregories* Picture with a Dove at his Ear) both make *Jeromes* Effigies with a *Lion* at his Foot, which is a plain-ſpeaking Hieroglyphick, that truly expounds the Text: For it evidently imports; That, as the *Lion* is King of the beaſts, ſo *Jerom* was the Prince or chief of all the Primitive Fathers,. For.

Secondly, The Text ſaith, *An Angel having great power, cryed mightily with a ſtrong voyce*, Ch. 18, 1, 2. And this device (Saint *Jeroms* Picture or Emblem thus drawn as aforeſaid, by Papiſts and Proteſtants,) imports; That the voyce of Saint *Jeroms* Pen was a ſtrong voyce like the roaring of a *Lion*.

Thirdly, That, which that mighty Angel cryed with a ſtrong voyce, was this, *Babylon the great is fallen, &c.* And that which Saint *Jerom* cryed with a ſtrong voyce (which denotes him undeniably, to be the ſame Angel) was the very ſame thing in the ſame words: To wit, *Babylon the great is fallen, &c.* No man ever cryed ſo mightily, with a ſtrong voyce, as *Jerom* did, againſt the grand Apoſtacy at the very beginning of it: Therefore Saint *Jerom* is moſt likely to be this Angel, that cryed thus mightily with a ſtrong voyce; *Babylon* (to wit, *Rome* Imperial, *Babylons* penultimate Antitype) *is fallen, &c.* And, therefore the Authority of *Jerom* alone (much more joyned with the witneſs of ſacred Writt and of many Writers) is more then ſufficient to confirm the Truth of the time when Primitive Apoſtate *Rome* fell,

and

and when the Papal Apoſtacy commenced. The ſame is alſo ſuperabundant to prove that the City (called *Babylon* in the ſeventeenth and eighteenth Chapters) was *Rome* Imperial Apoſtate in manners: And, thereby to refell their opinions that (ſeeming to make it their ſtudy how to adde to or diminiſh from the words of the book of ſacred viſion) aſſert the contrary: It may ſerve alſo to undeceive many ſober Writers that hold the ſame errors, and ſo to be a Key to open thoſe (*Arcana Theologiæ*) myſterious ſacred Truths that contain the richeſt treaſures of the greateſt mercies to preſent and after ages: For, as one Ring wanting or miſplaced in a Watch makes the whole Watch be of no uſe; ſo one (much more many Texts) miſunderſtood may make the whole Prophetick Scripture (or at leaſt part of it) to be of diſuſe (as a book faſt ſealed) and muſt needs confound the true meaning of many Texts. But

If Saint *Jerom* was (as both Papiſts and Proteſtants (though implicit to them) thus import) that Angel of great power: Then that Angel (or however Saint *Jerom*) cryed mightily with a ſtrong voyce, ſaying (not only that *Babylon* the great was fallen, but) that *Rome* Primitive (then commencing Papal and Apoſtate) was that falling City, that then fell from faith and manners; He had the Record of the fitteſt Primitive Fathers (as well as reaſon and ſacred Scriptures) co-aſſerting what he ſo cryed with a ſtrong voyce: And this irrefellibly refells thoſe confident Opinions of very many fond Opinioniſts and of ſome ſober Profeſſors, who affirm, that the great City (called *Babylon* and ſaid to fall in the 17 and 18 Chapters) was (at her final diſſolution) Papal *Rome* only, whoſe five firſt heads (the Scripture ſayes it) fell before *John* wrote, above four hundred years before

Papal

Papal *Rome* was in being; but I leave ſuch ſhameful inconſequences to the ſober Reader: But that falling City, in the 17. and 18. Chapters (which thoſe Opinioniſts imagine to be Papal *Rome*) was the literal City of *Rome* of Imperial (*Pagan* egreſſive, Papal ingreſſive) She (as egreſſive) was Pagan and Imperial, from which ſhe then fell for ever: She (as ingreſſive) was but the Spiritual Metropolis of Papal and Apoſtate *Rome*, to which ſhe then fell: For Papal *Rome* only went on (though at firſt with more mildneſs and leſs violence) in the ſame Apoſtacy, for which Primitive *Rome* fell; *Pagan* and Imperial *Rome* (that Apoſtacy of the more Orthodox was the cauſe of it) then fell for ever. And Papal, Decapolite-*Rome* then roſe up (by that fall of her ſaid forerunner) in that Apoſtacy.

Seventhly, *I would have written* (*ſaith* Jerom) *ſomething of the Holy Ghoſt, and have dedicated the Treatiſe to the Biſhop of that City.*

Jerom (it ſeems) did not diſdain either the Title or Office of a Biſhop, but the abuſe of that Office in any perſon: He would have dedicated his Book to the Biſhop of that City, but found no acceptance from him or his aſſociates. For,

Eighthly: *And the Senate of Phariſees*, (ſaith he) *cryed out at me all at once, &c.* This ſhews the exceſſive inſolence (in the very ingreſs of it) of the grand Apoſtacy, who (moſt pretending to advance Learning and Religion) were ſo far from both that Saint *Jeroms* book found no acceptance from any of them; what book could be better pen'd by man, at that time, then Saint *Jeroms* was, or be more neceſſary then that of his upon the Holy Ghoſt, againſt *Arrianiſme*, that then threatened to ſwallow up the Chnrch of Chriſt, the

Chriſtian Empire; and, indeed, all true Learning and Religion: But ſo far was he or it from finding due acceptance, that he found, perhaps, not one man amongſt them that would take the pains to read it or that (through curſory reading of it) could underſtand it: Such might anſwer him in ſcorn, That his book was too high for their low capacitys to comprehend. They were (no doubt) too wiſe to read it, too learned to underſtand it: Such Learned *Non-intelligiſts* now are many: Or they had (they might imagine) better books of their own making, or made by orhers to better uſes (beſides much buſineſs of higheſt concernment) wherein they buſied themſelves (no doubt) to as good purpoſes as they that take in hand to treſure up the wind.

Suppoſe a man (I but ſuppoſe it) in theſe laſt times of that Apoſtacy, ſhould write a Treatiſe effectual to refell errors, to reform manners, to compoſe thoſe diviſions in and againſt the Church that threaten (like leakes in a weather beaten ſhip) to ſink her and to take peace from the Earth; I doubt not but the Author (were any ſuch) muſt expect the ſame or ſomewhat like, meaſure from the modern Apoſtacy that Saint *Jerom* found from their Fore-Fathers; ſcarſe find a man amongſt them (ſuch proud in animadvertency ever attends Apoſtacy) that would take the pains to read it, many to condemn it unread, or before (by their curſory reading of it) they could underſtand it: They have alſo their ſuppoſed neceſſary buſineſs (in their Opinions) of greateſt importance. To wit (beſides ſecular divertiſments) their ſerious duties (as the Phariſees had) of formal devotion (for ſuch is the ſtricteſt unfruitful profeſſion and ſoundeſt doctrine that deceives by buſie miſdoing) this they count to be a far more Heavenly and powerful

ful means to ſalvation, then the knowledge of the truth indeed, and the practiſe of it. But as all the Apoſtacy (at the beginning of it) eſpouſed a ſcornful and ſloathful inadvertency: So ſome (I hope) of the ſame Apoſtacy (now near the diſſolution of it) do or may begin to mind things moſt conducing to Gods Glory and a general good to all Ages and Nations. But

The Senate of Phariſees cryed, &c. We ſhall briefly, enquire what and for what they cryed out againſt Saint *Jerom*, that ſo we may better perceive what Apoſtacy is, and what the ſins of it are: So a thorough reformation in practice (the main-one-thing needful among men, Saints and profeſſors) may be effectually procured; or at leaſt, the way to remove the evil manners of the Apoſtacy of Antichriſt (by their being known) may be levigated and prepared. And

Firſt, The matter of their cry and the manner of it might be this: *You, Jerom* (we obſerve) *are ever too Cenſorius*, (not that he was ſo, but themſelves were ſuch) *and we utterly condemn* (and that's moſt common with Hypocrites) *your confidence in that you durſt, dedicate your book to the Apoſtolick Biſhop of the Catholick Church, as if you could adde the leaſt neceſſary notion to his fulneſs, nor need you be ſo bold, becauſe the Book is not yours; you can give no account of it:* Not but that *Jerom* could do it, but brutiſh inadvertiſts are redieſt to require ſatisfaction and leaſt capable to receive it from the moſt rational ſolutions: *We diſlike* (might they ſay) *thoſe way es and courſes you take, as Mendicant and begging wayes:* Not that *Jeroms* wayes and courſes were ſuch, but the baſeſt of men caſt, uſually, the vileſt imputation (as *Nabal* upon *David*) upon men of greateſt piety and parts: *We* (might they ſay) *are ſo buſie, and our buſineſs of ſuch*

ſerious concernments (none are more buſie then the moſt blind) *that we have no time to regard what* Jerom *ſayes or writes: We mind* (might they ſay) *religious matters more neceſſary to ſalvation, then* Jeroms *new coyned notions are*: Not but that *Jeroms* notions were moſt neceſſary to ſalvation, but the Rabble of Revolting inadvertiſts think nothing ſo needful to ſalvation as their own empty brain-ſick conceits: *Nor muſt* Jerom (might they cry) *command our Purſes, or we charge our ſelves to promote his uſeleſs Editions:* Not but that *Jeroms* Works were more worth then all the money in their Purſes, but blind Apoſtates and Hypocrites prefer their money above the due advancement of Learning or Religion, nor can they, through covetouſneſs (nor ſcarſe true Saints) be drawn to perfect any good work: *Were* Jeroms *workes* (might they ſay) *of ſuch worth, he need not want friends to further him, nor countenance to carry on his work: All, from the leaſt to the greateſt, would largely recompence him and promote it:* This is the fond conceit of fooliſh Opinioniſts that are leaſt forward to do it themſelves: For, *Virtus vix laudatur & alget.* Vertue ſeldom finds much furtherance (the Apoſtacy ſo prevails even them) from thoſe that are vertuous, much leſs from Inadvertiſts and Hypocrites; *Jerom* himſelf found a great Cry, little friendſhip from the Senate of Phariſees. And

Laſtly, The whole Senate of Phariſees might cry out againſt Saint *Jerom*, all at once; *That he deſerved death, for his frequent Blaſphemies againſt the Catholick Church and Saints:* For, ſuch blind Apoſtates count the true records and faithful reproofs of the Goſpel Witneſſes to be blaſphemies deſerving death: Such Barbarous, blind and wicked determinations ever attend

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the ignorant Rabble of Apoſtates and Hypocrites: So, ſuch advance Learning and Religion, or at leaſt neglect both; ſuch rewards, the moſt Learned and Religious, muſt receive at their hands. So much of the matter of their Cry, and manner of it: We ſhall now enquire what the cauſe of their Cry and the intent of it might be. And ſo,

Secondly, An *Eager* may be heard three or four Miles off before it comes to the place where a man hears it, and its intent ſeems to be to overturn (as in a Deluge) all before it; So this general Cry, in *Jeroms* time, was a palpable ſign of the faſt approaches of the Apoſtacy of Antichriſt to overwhelm (as by a flood) the Goſpel Church and her witneſſes.

The Cauſe of that Cry was (on the revolted parties part,) Pride, Envy, Vain-glory, which cauſe, they caſt upon the Goſpel witneſſes, as if they only were guilty of it: And ſo the Type-phariſees, in our Saviours time, cryed out at him; *Crucifie him, crucifie him*, and made this the falſe cauſe of their furious Cry: That Chriſt was proud, a ſelf-exalter, and a blaſphemous vain boaſter: Real pride in the Phariſees, which they falſely pretended to be in our Saviour, was the cauſe of their Cry, and of his Condemnation.

Corah's company cryed out againſt *Moſes*; And what was the cauſe of their Cry? They imputed Pride (which was real in themſelves) to him that was the meekeſt man on Earth; *you take* (ſaid they) *too much upon you, ye ſons of* Levi.

Smite him on the mouth, was the high Prieſts Cry againſt *Paul*; what was the cauſe of it? *Paul* (in the Opinion of the High Prieſt) was a proud ſelf-juſtifier: He juſtified and praiſed himſelf before all the people: *I have lived* (ſaid

(ſaid he) *in all good conſcience before God untill this day*: That is (from the day of his converſion) *he did exerciſe himſelf to have alwaies a Conſcience void of offence towards God and towards men*, Acts 21.1. Ch.24.16. Had the High Prieſt ſaid it, it had been vain boaſting, becauſe a lie; but in *Paul* it was no lie, and therefore no boaſting; but a neceſſary and indiſpenſible duty in him: For, every true Saint or witneſs of the truth muſt juſtifie himſelf according to ſobriety; becauſe, they that would juſtifie the teſtimony of Jeſus (both in words and works) which they hold forth, muſt juſtifie (notwithſtanding the loud Cryes of Apoſtates and Hypocrites) themſelves as the teſtators and ſubordinate fountaines of that teſtimony; *Tum vero exoritur clamor*: Then the whole Senate of Phariſees and Apoſtates cry out againſt them (as they did againſt Chriſt and againſt Saint *Jerom*) all at once; That they are vain boaſters, blaſphemers, and proud ſelfe juſtifying Hypocrites; and what need they any more witneſs then that out of their own mouthes? The Goſpel witneſſes, we read, were to be killed (as well by the Bicorn beaſts Complices, as by the Heretical beaſt and his adherents out of the bottomleſs Pit) and this hath been and is conſtantly, the cauſe of their killing from the hands of Lamb-like Hypocrites: To wit, (on the witneſſes part) their abilities and fidelity of their teſtimony: And (on thoſe inadvertiſts and Apoſtates parts) pride and ſordid, ſelf-exalting-inſufficiency, which (being ſoly guilty of it) they ſeek to put from themſelves and impute it to the witneſſes of the Truth: Therefore the faithful witneſſes (as their calling to be witneſſes of the Truth compells them, and as its their duty to God, unavoidable) ſeek to free themſelves from their falſe

Charges,

Charges, juſtifie (as is moſt juſt) themſelves and their own words and works: Hereupon the whole ignorant Rabble of revolting inadvertiſts redouble their Cry againſt them all at once, as proud-vain-boaſters, ſelf-exalters, inſufficient; And this wicked Calumny is the chief ſtaff Antichriſt hath to ſtay himſelf upon, his principal armour wherein he truſteth: wherefore, his Complices have commonly, ſuch abuſed ſayings as theſe in their mouths: *Propria laus de te ſordet in ore tuo: Let not thine own Lips praiſe thee, &c.* If they can but make ſuch miſapplyed ſayings the matter of their Cry againſt the Goſpel witneſſes, they think they have overcome them ſufficiently, killed them with their own weapons, and proved them, out of their own mouths, to be proud, blaſphemous, vain-boaſters and Hypocrites; what need we any more ſaid the Phariſees? This Cry of condemnation and proneſs to condemn argues the damnable pride of Apoſtates and Hypocrites, and is (without all controverſie) the true and infallible Character of them. Who art thou (ſaith the Apoſtle) that judgeſt another? That is, who art thou that judgeſt (art prone to judge) another raſhly, falſely, or uncharitably but a whited wall, a member of the man of ſin, and a Son of perdition: For the Interrogation imports a poſitive aſſertion, all ſoundneſs of Doctrine, zeal, and ſtrictneſs of profeſſion notwithſtanding.

Laſtly, *Nor was there* (ſaith *Jerom*) *ſo ſimple and mean a Scribe in all that ignorant Rabble, that conſpired not againſt me.* Moſt unhappy muſt thoſe men and times be, when the blind and barbarous Apoſtacy from faith and manners is ſo general, that ſcarce one man amongſt the (at leaſt moſt ſeeming) learned and religious can be found to be ſo much animadverſive as to be capable

to

to read and underſtand (as *Jeroms* was) a Treatiſe penn'd to good purpoſe, but ſhall rather (by curſed ſpeaking) oppoſe the faithful compoſer of it, or at leaſt, groſly neglect both him and it. Neither was there (ſaith *Jerom*) ſo ſimple and mean a Scribe, in all that ignorant Rabble, that conſpired not againſt me. And they, ſoon after, conſpired againſt Saint *Auguſtine*, againſt Orthodox Councils, and againſt the Goſpel-Church, as will inſtantly appear.

We have thus far ſhown that *Romes* temporal fall was final as aforeſaid; and that her ſpiritual fall (ſome few excepted) might ſeem total, which ſhews that the Apoſtacy (after the Patern of her foreſaid Types) was or might ſeem, general.

Secondly, We have ſhown the *Terminus ad quem* of *Rome* Primitive and Apoſtate; as alſo the *Terminus a quo*, or commencement of *Rome* Decapolite and Papal, which is alſo the beginning of all theſe twelve *Epochaes*: For as no man can build a firm houſe upon a falſe foundation; ſo I (if I intend to give ſome ſhort Series of the Tranſactions of theſe twelve *Epochaes*) muſt of neceſſity, ſeek to lay (firſt and above all) a ſure foundation in ſtating rightly the Commencements of them.

Laſtly, I have laboured to ſhew in part, what the matter of the Apoſtacy was, and what the ſins of it were in the begining of it: And (having done this,) I ſhall proceed to ſhew,

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Fourthly, *How and when the* Bicorn *Beaſt laid his foundation of deceit, and began to build thereon the body of Apoſtacy.*

That the Son of Perdition (the ſuperintendent of that body of Apoſtacy) came, and the time of his coming,

coming, we have ſhewn ſufficiently: But which way came this Prince of that Apoſtacy? How did he lead on the Van of that revolted body? What was the way of deceiveableneſs wherein he went? What Doctrine for foundation, did he firſt lay? What was his practice and profeſſion in that juncture of time from 404 to about 412 and ſome time after?

If we conſult Saint *Jerom* here, He is ſilent: He has nothing (or not much) to ſay againſt the doctrine of the Senate of Phariſees. Their doctrine was not *Arrian*, but *Homouſian*; not groſly Heretical, but, for the moſt part, Orthodox: Otherwiſe they, and their ſuperintendent could not ſo well *deceive thoſe that dwelt upon the Earth*: But, That man of ſin *came* (exactly as the Apoſtle foretold) *with all deceiveableneſs*: And ſo his doctrine was a contented, *carleſs*, ſhallow (but for moſt part ſound) doctrine (perverted by a cenſorious, uncharitable application) which is moſt deceitful: For, Deceit (fortified from truth it ſelf, miſ-applyed) is moſt deceitful, and moſt properly the deceit of the falſe Prophet Bicorne: For, as the greateſt knowledge (that profanely ſtints it ſelf in its growth, or groweth fruitleſs for want of right application) is a deficient, trivial knowledge, and the ſtony ground's ſhallow ſuperficies which is moſt deceitful: So the ſoundeſt doctrine (that ſerveth to ſhelter and ſupport Phariſaical pride, filthy avarice, and perfidious fraud) is but (*corruptio optimi peſſima*) the moſt perverſe prevarication of Hypocriſie, whereby the Bicorne beaſt moſt *deceiveth, and his deceived*: And this Pillar of ſmoak and foundation of deceits ſerved him beſt, at firſt, for a ſubſtructure to build the body of Apoſtacy upon.

He ſhall teach (ſaith Saint *Cyprian*) *infidelity under a ſhew* *Cyprian Epiſt. 7.*

ſhew of faith, the night for the day, deſtruction for ſalvation, and Anti-Chriſt under the name of Chriſt.

He ſhall come (ſaith the Apoſtle) *with all deceivableneſs of unrighteouſneſs. And ſhall deceive*, ſaith our Saviour (*were it poſſible*) *the very Elect.* This way of deepeſt deceits was (like the way of a Serpent upon a ſtone) the ſecret way (not of Antichriſt ſenſual, but) of Secular, and Spiritual Antichriſt, more properly called the ſon of perdition: For, Antichriſt ſenſual, and his complices, came (*Sodom*-like) with little deceitfulneſs of appearance in doctrine, or profeſſion; cared not for it in either, becauſe they then deſired not (and now deſire not much) to hide their ſins: But contrarily, all-deceiveableneſs of falſe appearances in ſound doctrine with uncharitable application; in verbal formalities of ſtrict profeſſion, and in ſeeming-ſerious, fictions of falſe miracles, was the only, or chief way, wherein the ſon of perdition (conform to the Teſtimonies of thoſe ſacred Texts) came, or could come.

Howbeit, His white vail of deceits was ſomewhat ſpotted (even from his Cradle, or firſt commencement) with ſome black ſpots of unſound doctrine, which made him (even then) leſs deceivable to the more diſcerning, and more viſible to the ſimple. For,

Baron. an. 365. Maffæus. *Liberius* (Biſhop of *Rome* about the year 360) was an *Arrian*, and a profeſt adverſary to *Athanaſius*: But he was Biſhop of *Rome* about forty years before the ſuperintendent of the ſon of perdition was advanced to preſide ſupream in the body of Apoſtacy.

Anaſtaſ. Biblioth. in Pontiff. Volat. Gratian. Pope *Anaſtaſius* the ſecond, about the year 490 (holding the Hereſie of *Acatius*) dyed the ſame death that *Arrius* did. But,

Cyricius ſought to bring in the prohibition of Prieſts mariages

mariages about the year 400: But this *doctrine of Devils* (as the Apoſtle calls it) ſprung not up, to purpoſe, till after ſome Centuries of years. *Platin. Caranz. fol. 90. Bergom. Phil. Morn. Hiſt. de Papal. circa an. 390.*

A thing not to be forgot (ſaith *Morney* upon this occaſion) *that corruption of doctrine, as well as of diſcipline ſhould meet, and march together.* For,

Secondly, The Preſident over the Apoſtacy (even in his, and her Infancy) did not only innovate ſomething in doctrine, but did much invade the rights of the Primitive Church in point of Diſcipline. * His incroachments herein, came with ſuch commanding violence, that Orthodox Councels could not heal her ſeeming mortal wounds made thereby: For, He took away her power of the Keyes, and Church-priviledges, by reſcuing, and reſtoring excommunicate Appellants to him, as he pleaſed, and arrogated all her rights unto himſelf: Wherefore (theſe bulworks thus broken down, and the Churches defences falling on all ſides) ſhe was ſoon (by this meanes) *troden under foot of thoſe Gentiles* for 1260 years, *Revel.* 11. 2. 3. And a *flood* of (at firſt ſomewhat refined) errours, formal ignorance, filthy (but deceitful) manners began to overſpread (by the ſame meanes, and at the ſame time) the face of the Chriſtian World. We ſee, therefore, ſome beginings of unſound doctrine were in the ingreſs of the Apoſtacy: But the breaches in Church Diſcipline (the defence both of doctrine, and manners, and ſupport of the Church) ſeemed (even then) irreparable. And

* *Hiſt. Magdeb. Cent. 5. Ch. 10. Socrat. 7. Ch. 11.*

Thirdly, Sundry ſuperſtitions (the leaſt ſuſpected ſeeds of the greateſt Hereſies) were liberally ſown about the beginning of the Apoſtacy.

Damaſus (inſtead of Pſalmes) cauſed ſongs to be ſung in the Church; Aboliſhed the Bible-Tranſlation

by the *Septuagint*: Contrary to which the Council of *Laodicea* Decreed *Can.* 69.

Caranz. fol. 115. *Innocent* (about the year 406) Decreed: *That all Perſons* ſhould kiſs the *Pax*.

Geneb. 558. *Caranz.* 143. *Leo* (about the year 442) brought in Auricular confeſſion: Decreed *that reverence ſhould be given to the Images, of Saints upon the penalty of a curſe.*

Thus we ſee, That the Doctrine of the body of Apoſtacy (when the *Bicorn* beaſt firſt began to build it) was, for the moſt part ſound, but ſomewhat corrupt, and (which is Antichriſts undeniable Character) careleſly ſhallow.

Secondly, That he brake down the Primitive Churches wall of Diſcipline to make his ingreſs the more eaſie, that he might ruinate her, and erect his Apoſtacy in her place.

Thirdly, That he loaded her, and fortified his own City of confuſion with ſundry ſuperſtitions, which grew up after into dangerous Hereſies: Thus he came, and this was the manner of his coming, when he firſt came to build the body of Apoſtacy. But

Fourthly, The great buſineſs (from about 400, and for a long time after) was about Supremacy, and to lay a firm foundation for his threefold Decapolity: Wiſe builders ſeek a ſure Rock; ſo theſe (*Fatui Structores* fooliſh maſter-builders) muſt pretend to find a Rock, when they laid their foundation upon the ſand.

But where muſt they find this unfound Rock? In the Scriptures, and the *Nicene* Council.

In the Scriptures they find *Tu es Petrus, And upon this Rock, &c.* There they find *Peter* to be the Rock, and the Pope (his pretended ſucceſſor) to be the foundation of the Church.

This

This Fundamental Hereſie (for ſo it may well be) was ſo cloſely followed, and ſo ſubtilly handled upon Scripture account, in that juncture of time, that it had almoſt deceived, as I ſhewed before, ſome chief Fathers of the Primitive Church: *Crediderunt Hieronymus, & Auguſtinus Eccleſiam ſuper Petrum fundatam: Sed, retractantes ambo, dixerunt; Super Petram Chriſtum, quem Petrus agnovit:* Both *Jerom*, and *Auguſtine* were brought to believe that the Church was built upon *Peter*; But they both, retracting, ſaid, upon Chriſt, the Rock, whom *Peter* acknowledged. *Oſiand.* p. 473.

The reſt of the Doctrine of the Apoſtacy (when it began to prevail apparently about the year 407) was ſufficiently ſuperficial, and ſhallow (but moſt of it literally, and fundamentally ſound) and ſo much the more fit to deceive, conform to that coming of the Son of Perdition, whom the Apoſtle foretold ſaying; whoſe coming is with all deceivableneſs, &c.

Secondly, That deceitful, fruitleſs knowledge brought forth like obedience: Not good works, but evil reports upon all that was good, and wicked practices againſt the beſt men, which Saint *Jerom*, Saint *Auguſtine*, and ſundry others (from their own ſad experience) ſufficiently witneſſed.

But Saint *Jerom* calls that new created Corporation of Apoſtacy; The Rabble of Ignorance: Neither was there (ſaith he) ſo ſimple a Scribe in all that ignorant Rabble, &c. Sure Saint *Jerom* here overſhoots himſelf: For, how could *Rome* (then revolting) be a Rabble of ignorance, ſeeing her Doctrine was then, for the moſt part (though trivial, and ſhallow) ſound, and (beſides ſome ſincere profeſſors in her) ſhe had, no doubt, her learned Clarkes famed for Religion.

Saint

Saint *Jerom*, doubtleſs, was ſerious, but not cenſorious, not raſh in calling the body of that Apoſtacy; A conſpiracy, or a Rabble of pride and ignorance: For, they that want (as they he complained of appeared to do) right, and Charitable application in practice (though they ſhould have all knowledge, or be never ſo learned) *are proud* (as the Apoſtle ſpeakes) *knowing nothing*: Such conſent not (though they ſhould in words) at leaſt in works, to the Patern of ſound Doctrine, and are, therefore, trivial, and ſhallow both in Doctrine and Obedience.

And that ſuch ſuperficial Proficients (the beſt of them) know nothing, appears alſo expreſly in the words of the Apoſtle: 1 *Corinth.* 13. 2. *Though I underſtand all knowledge, and have all Faith, and have no Charity, I am nothing.*

Am nothing: *Ex nihilo fit nihil*: Little knowledge is he like to have, that is nothing, though he know never ſo much: He's nothing that hath not Charity: That is, He hath no knowledge, and as little obedience: Both are falſe, both but deceits, if his words, and workes are without right, and Charitable application; That's the depth of good ground, without which, the deepeſt Earth is ſhallow, and the greateſt knowledge, and gifts, the greateſt deceits: What wonder then, if ſacred Scripture ſayes: Such men *know nothing, or are nothing?* And what wrong did Saint *Jerom* do to the Senate of Phariſees, whom (becauſe he had ſadly experienced them to be ſuch men) he aſſerted to be; *A Rabble of Pride and Ignorance*; ſeeing the Scripture it ſelf ſaith: *Such men are proud, knowing nothing.*

And, If the greateſt knowledge, and gifts of ſuch Profeſſors is but *Pſeudoſophia* (the wiſdom of folly, or deceit

deceit of fools) then how great is the deceit, and folly of the wiſeſt, and moſt knowing men, that wants (or ſeeks not after) a meek, ſober, right, and Charitable application of what they do know and practice?

It were better, therefore, and their Chriſtian duty to ſeek depth of Earth at the hand of the giver of every perfect gift, to become good ground (richly furniſhed with a frame of right application) to get a meek candor of Chriſtian integrity, and right practiſing Charity: The labours alſo of ſuch men in ſacred Scripture are not uſually contemptible, nor they ſo proud, and confident; However the failings of ſuch may be better born with.

But the Senate of Phariſees (of whom Saint *Jerom* ſo greatly complained) was (at the ingreſs of the Apoſtacy) far from ſuch a frame of Spirit, as appears from their own practiſes, according to Saint *Jeroms* and many others teſtimonies aforeſaid, and as we ſhall inſtantly, further ſhew: Therefore *Jerom* was not much wrong (or rather judged very right) when he called that Senate (not of true Seers, but of wicked Spies of evil reports) *A Rabble of Pride, and Ignorance.*

Et quis docet aptius, who hath more fitly taught us the time of the ingreſs of the Apoſtacy, with the manner of it: To wit (exactly as the Apoſtle, expreſly foretold) *in all deceiveableneſs of unrighteouſneſs:* That is, in a fruitleſs, trivial, deceitful, Saint-perſecuting, truth-oppoſing (but ſomewhat literally ſound) profeſſion, doctrine, and obedience, *&c.*

God, ſure would ſo have it: That this vigilant Watchman ſhould (by his ſpecial Providence, and appointment) ſtand at the door of the Church of Chriſt, and ſignifie to her faithful ſhepheards the certain

certain time when the Wolf brake in upon her, with the manner of his ingreſs; that ſuch as ſhould be induſtrious, and faithful in their Charge, ſhould not need to be overmuch incumbred in finding out that inſtant time of his entering in, and the manner of it; which alſo further (and that fully) confirms the firſt *termini* (or commencements) of all theſe twelve *Epochaes*. Thus much of the manner, and time of his ingreſs: His progreſs with the manner of it, now invites our Eye a little ſpace.

The Falſe Prophets progreſs in pulling down the Primitive Church (her Power, and Priviledges) to build therewith, his Apoſtacy in her place.

THe Falſe Prophet (the *Bicorn* ſuperintendent of th's Decapolite body, which he was then about to build) having laid his foundation of deceit, and made this miſapplyed Text (*Tues Petrus*) his chief Pillar in it, proceeded to build upon it: And which way goes he to work in Building upon this Foundation?

Diruit, ædificat: He deſtroyed, and built: Deſtroyed Primitive Church Priviledges; Built his own Supremacy: Beat down *Zion*, Built *Babel*: And how was this done? He deſtroyed the then almoſt decayed Unity of the Church, by Schiſme: And how may this plainly appear?

Innocent, *Zoſimus*, *Boniface*, and *Cæleſtin* (theſe four firſt builders of the Decapolity of Apoſtacy) claimed Supremacy in, and over all Churches, and Councils: The three laſt ſent their Legates to the ſixth Council

Council of *Carthage*, and ordered them there, to require of that Council the Rights of the Biſhop of *Rome*. To wit, The Right of power to command, granted (as they pretended) by the *Nicene* Council: * That Council, therefore, of *Carthage* ſent Meſſengers with Letters to the Biſhops of *Conſtantinople*, *Alexandria*, and *Antioch*, to ſend the Acts of the *Nicene* Council faſt ſealed up: The Copies came, the Council examined them, and found no ſuch Canon there, as the firſt four ſuperintendents of the Apoſtacy falſely pretended, but rather the contrary: And ſo were all theſe firſt four fabers (or maſter-builders) of the myſtery of iniquity, found Lyars, and were ſo proved to be by the certain experience, and authority of an Orthodox Council, wherein *Aurelius* was Preſident, and Saint *Auguſtine* himſelf an active member of it.

* *Auguſt. Epiſt.* 47. *Epiſt. Concil. ſext. Afric. ad Bonifac. Tom.* 1. *Concil. pag.* 519. *Socrat. lib.*7.11. *Epiſt. Concil.*6.*Carth. ad Cæleſt.*

Boniface, Nevertheleſs (becauſe that Council would not receive their new found foundation of uſurping pride, neither upon Scripture account, from their *Tu es Petrus*, by them perverted: Nor from the *Nicene* Council, which it never decreed) excommunicated that Council, and therein *Auguſtine* himſelf, and all the Churches of *Africk*.

*Hiſt. Magdeburg. Cen.*6.*ch.*10

But *Boniface* the Second (about 115 years after) abſolved thoſe Churches upon their humble ſubmiſſion: His words are theſe, *Aurelius Biſhop of* Carthage (*that preſided in the ſixth Council of* Carthage) *with his Colleagues* (227 Fathers of *Africk*) and amongſt them, *Auguſtine* himſelf) *began* (*by the inſtigation of the Devil in the time of our Predeceſſors*, Boniface, *and* Cæleſtin) *to exalt themſelves againſt the Church of* Rome: *But* Eulalius, *now Biſhop of* Carthage (*ſeeing himſelf, through the ſin of* Aurelius, *to ſtand ſeparated from the Communion*

Epiſt. Bonif. 2. *ad Eulal. Theſſal. Epiſcop. Et in Edit. Gregor.* 13. *ch.* 7.

nion of the Roman *Church*) *hath repented him thereof, intreating to be received to Peace, and Communion with her, &c.* It is therefore, abundantly evident (by the teſtimony of their own Writers, and by the authority of this Biſhop, who upon their humble ſubmiſſion, abſolved thoſe Churches) that the Spiritual repreſentatives of the Church of *Rome* excommunicated that ſixth Council of *Carthage*, and *Auguſtine* therein, and conſequently the Churches of *Africk* repreſented in that Council; And (by a *Synechdoche partis*) they thereby excommunicated the whole Primitive Church, diveſting her of her Church power, and priviledges, which that ſixth Council ſought to maintain: And ſo the Church of *Rome* (by that inſolent exciſion of the Primitive Churches faithful witneſſes) made her ſelf, manifeſtly, a Sect from the true Church: For, in that ſhe excommunicated them, ſhe cut her ſelf off from them, and from the body of the Primitive Church, whom they did repreſent, and, in her right, officiate. for

The ground of this Papal *Protoſchiſme* from the (then falling, or but new fallen) Primitive Church, was that foundation, which the *Bicorn* beaſt found in his miſapplyed *Tu es Petrus*, as well as he alſo did in the *Nicene* Council: For (this foundation being firſt laid, when he firſt began to build the Corporation of Apoſtacy about the year four hundred, and twelve) he proceeded next, to go this way to work: To wit, (*ut diruat Eccleſiam*) to deſtroy the feeble (and perhaps then flying) Primitive Church by excommunicating her faithful Martyrs, and maintainers of her juſt rights, and priviledges; By blaſpheming her, and them (*the Tabernacle of God in Heaven*) by bringing evil reports upon ſuch

ſuch as ſought moſt to ſupport her, and by perſecuting, ſeveral wayes, both her and them: *Of this Saint *Auguſtine* himſelf grievouſly complained: *We are threatned* (ſaith he) *with a* Poſſe Comitatus, *and force of armes, to put the ſentence of the Apoſtolick Sea in execution, and ſo ſhall we* (poor *Chriſtians*) *ſtand in greater fear of a Catholick Biſhop, then the Hereticks themſelves do of a Catholick Emperour*, &c. *Jerom* complained of the Conſpiracy of the Apoſtacy; But *Auguſtine* here complaines of their force of armes, and violence, by them (even in the infancy of that Apoſtacy) threatned againſt St. *Auguſtine*, againſt the Churches of *Africk*, and (by conſequence) againſt the whole Primitive Church.

**Auguſt. Epiſt. 261. ad Caleſtin. Edit. Plantin. Phil. Morn. Hiſt. de Papat. circa An. 426.*

And all theſe Perſecutions, Excommunications, cauſeleſs Conſpiracies, threatnings, and at leaſt, offers, or attempts of violence were done (under an outward vail of deceit) in a ſuperficial, trivial, ſhallow (but ſomewhat literally ſound) doctrine, deſtitute of right application from any principle of Charity, or right underſtanding.

For, Here I may hint (which I ſhall after handle at large) this threefold clear Character of, and ſignal diſtinction betwixt, the falſe Prophets ſenſual, ſecular, and ſpiritual.

Doctrine, groſly corrupt, with manners conform, are the Image, and ſuperſcription of the ſenſual falſe Prophet, and his followers: He's a Political falſe Prophet, and they falſe profeſſors, becauſe their faith (in its outward form of words) is groſly falſe, or their practice viſibly profane. But,

The falſe Prophet ſecular is (no ſingle perſon but) a Political falſe Prophet alſo, and his followers falſe profeſſors (not becauſe their doctrine of Faith is falſe,

though that may be, in many things, unſound, but) becauſe their Charity (through Covetouſneſs) is falſe, and their practiſes, and applications (from the ſame extract) corrupt and falſe as in the Phariſees.

Thirdly: The Falſe Prophet Spiritual, is a Political falſe Prophet, and his followers falſe Profeſſors (not becauſe their Faith, in its literal form of words, is falſe, though that may be much unſound, but) becauſe their Charity (extracted from cenſorious pride) is falſe, and their practices, and applications (from the ſame ſpring) moſt corrupt, as in the Phariſes alſo: For the Phariſees held forth (as a Figure of him) the *Bicorn* beaſt, or his two hornes, *verſant* about pride, and covetouſneſs: And, as we ſay: *Omnia, ſi ingratum dixeris*; So we may ſay: All their Religion, devotions, duties, and obedience are moſt falſe, if their Charity, and applications (though their doctrine be never ſo ſound) be corrupt, and falſe as aforeſaid.

This Triplicit Monſter (the ſenſual, ſecular and ſpiritual *Antitheſis* to Goſpel truth, and the witneſſes of it, thus deſcribed) is the three headed *Cerberus*, that barks forth (day, and night) all evil reports, raſh ſlanders, and cavils, againſt them, and it: For, The very Heathens might have ſome glimpſe of thoſe three (ſenſual, ſecular, and ſpiritual) luſts (the three yelling mouthes of this infernal Beaſt) and did moſt fitly figure them by that feigned monſter.

But the yells of thoſe two laſt (from principles of pride, and avarice) are (by far) the felleſt, and moſt loud: Therefore, The Senate of Phariſees (not the Heathens, or groſs Hereticks) in *Rome* cryed out againſt *Jerom* all at once. Therefore, The Phariſees (and not the Publicanes) cryed out againſt Chriſt.

For

For, Sooner may men ſilence doggs, then thoſe men from curſed ſpeaking before they know what, for what, or againſt whom they ſpeak: For, The two laſt (led by the moſt greedy, and pernicious luſts of pride, and covetouſneſs) are the cruelleſt curſed ſpeakers, violently carryed on with canine appetites, to derogate from the beſt deſerving (*ut inde diruant*) that, thereby, they may deſtroy them: For, The ſuperintendents of the two laſt are the two Horns of that *Bicorn* beaſt, *Revel.* 13. 11. The two repreſentatives Spiritual of the Son of Perdition, that (under the Lamblike Formes of Religious Zeal in doctrine, and profeſſion, void of Charity, and right application) cryed down Chriſt Myſtical, as the Type Phariſees cryed down Chriſt perſonal: And cryed down the Primitive Church, with all her rights, power, and priviledges, as the Senate of Phariſees, as he calls them, cryed down Saint *Jerom* all at once: For, That *Lamblike*, Bicorn *Beaſt ſpake* (ſaith *the Text*) *as a Dragon*: Theſe are the meanes (thoſe very meanes) whereby that *Bicorn Pſeudoprophetick* beaſt (*diruit Eccleſiam*) pulled down the Primitive Church: *He ſpake as a Dragon*, cryed down the true Church, the truth of the Goſpel, the faithful witneſſes of both (as the firſt Dragon did) day, and night, and that, with many *Cerberous* mouthes, all at once: Thus he pulled down the Primitive Church, alienated her rights, deſtroyed her proprieties.

Diruit, ædificavit: He deſtroyed, and built: Of his *Diruit* we have, briefly done; Or what, and how this *Bicorn* Falſe Prophet pulled down what oppoſed, we have, briefly hinted from the teſtimonies of Saint *Jerom*, *Auguſtine*, *Boniface* the ſecond, and from the ſixth Council of *Carthage*, which is moſt evident in the Let-

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ter of that Council to *Cæleſtin*, and in the Canons of that Council: His *ædificavit*, or what he built in the place of what he pulled down, we ſhall handle with like ſuccinctneſs.

The Falſe Prophets further proceeding in building the body of Apoſtacy, having firſt pulled down what oppoſed.

Gelaſ. in Epiſt. ad Dardanos

HE, in the next place, went about to build, wherein his main care was to keep his new found foundation (his perverted *Tu es Petrus*) with all diligence: For, (The Council of *Chalcedon*, having, about the year 450, much invalidated his claim of Supremacy, from the *Nicene* Council) *Gelaſius*, about the year four hundred, and ninety two, alledged not for himſelf either the *Nicene* Council, or the antient obſervation of the Church, but held himſelf faſt to his *Tu es Petrus*: *This goeth not* (ſaith he) *by any Synodal Conſtitutions, but by the very voyce of the Goſpel: Tu es Petrus.*

Upon the Rock (Chriſt whom *Peter* confeſſed) did Chriſt (that faithful *Faber*, and true witneſs) build his Church: And the falſe Prophet *Bicorn* (his *Anti-faber*) built her *Antitheſis* (the Tower of *Babel*) upon this *Chimæra* Rock of his miſapplyed *Tu es Petrus*: He ſpent much time in pulling down what oppoſed before he could go faſt forward in his building.

Hiſt. Gallic. The Firſt Nation, that conferr'd her ſelf (as part of it) to the Falſe Prophets intended *Fabrick*, was *France* under *Clovis* (the firſt Chriſtian King thereof) about the year 485. *Juſtinian* (about the year 533) in his Letter to *John* the ſecond, ſubmitted, and united to his holineſs all the Biſhops of the Eaſt: The Eaſt Empire, which

Lib. 8. de ſum. Trinit.

which *Justinian* (as his Letter witnesseth) submitted, and united to the See of *Rome* contained these Nations, that were before Provinces of Pagan *Rome*: To wit, First *Greece*, and *Thrace*. Secondly, *Natolia*. Thirdly, *Syria*, and *Palestina*. Fourthly, *Ægypt*. Fifthly, *Mauritania*. But the two last had submitted before to *Boniface* the second, as we shewed before: These five (at first Provinces under *Pagan Rome*,) after Kingdoms in *Rome* Papal) with *France* aforesaid, made six Nations of the false Prophets *Decapolity*. *Richaredus*, King of *Spain*, honoured this grand Seignor, and his supposed, sacred Papal City, by adding his Kingdom (as a seventh part of it) to his (soon after) *Decarch*-superintendency, about the year 586. *Genebr. pag.* 652.

This grand Master builder took great care (in the time of *Gregory* the great, and about the year 590) of the *British* Isles, to bring them (as an eight part of it) into the building of his beloved City. *Idem p.* 661.

Germany (the ninth part of this *Decapolity*) came in by parcels: Part, probably, might come in with *Clovis an.* 485, whose Off-spring, and people of his Kingdom were *Germans* in *Francovia*, which we find not Conquered from him.

Part the *Burgundians* might bring in about the year 416, who were, about that time, *Germans*, and turned Christians.

Part the *Lumbards* brought in about the year 570, and 607. *Ibid.* 661.

Bavaria, and *Austria* brought in their large parts about the year 615.

Thus the second *Dragon* gave, by degrees, *his Seat and great authority to the Ten-crowned Beast* Papal, by submitting his Nations to this *Bicorn* Builder, (*who had*

power

power to deceive thoſe Nations by means of his Miracles, Ch. 13. 14.) to become the matter of his ten fold Polity, which his induſtrious hand was then contriving.

Lumbardy and *Scotland* (both Kingdoms) I leave to the Readers liberty.

Laſtly, *Italy* was the tenth Nation, which the Falſe Propher edified (upon his *Tues Petrus*) in this ten fold Tripolity: His operating hand was firſt upon it, and laſt in framing of it to his abſolute purpoſe: He (to that end) ſupplanted the Kings of the *Lumbards* in *Italy*; Conſpired againſt, and by conſpiracy, ſlew the *Exarches*, and Officers of the *Greek* Empire reſiding in *Italy*.

Phil. Morn. Hiſt. de Papat. p. 137

Here (ſaith *Baronius*) *was an end of the Dukes, and Governours whom the Emperour was wont to ſend to command in* Rome, *and places adjacent*: And *here we end our brief diſcovery*, how the *Bicorn* beaſt built up the Papal Decapolity out of the matter of the Apoſtacy.

Baron An. an. 726.

I approve not that common Opinion of many Expoſitors, that find ten petty Kingdoms (and thoſe to no purpoſe) in *Europe*: They (placing them chiefly betwixt the *Rheyne* and *Danubius*) thus name them: *Alemanni, Oſtrogothi, Viſagothi, Hunni, Saxoni, Suevi, Alani, Vandali, Burgundiones, Franci*; moſt of which were petty (if I may ſo call them) Kingdoms of no continuance: And ſo (as if *Cæſars* Effigies upon his Coyn could be greater then his perſon, or the Mapp of a Country larger then the Country it ſelf) the Nations of the Prototype-Monarchies (*Chaldæan, Perſian, Greek, Roman,*) muſt be far greater then the ten Nations of their Antitype (*Rome* Papal) whom they did but prefigure or ſhadow

ſhadow forth. Their tenent (ſo trivial) I reckon not worth refuting: But the ten Nations aforeſaid were large Provinces under Pagan *Rome*; after under *Rome* Orthodox: And Laſtly, were ten large Kingdoms in Papal and Decapolite *Rome*: That is, they were all, at leaſt, freed from the bondage and power of *Rome* Imperial. The Supream ſecular powers of thoſe ten Nations were the ten crowned horns of the Sea-born beaſt, *ch.*13.1. Here the Reader may obſerve, That three diſtinct powers ſecular are repreſented, in the Apocalyps, by three different and diſtinct beaſts.

The firſt is (*Beſtia decem habens cornua ſine coronis*) a Beaſt with ten Horns uncrowned.

The ſecond is (*Beſtia decem armata Cornibus coronatis*) a Beaſt with ten Horns crowned.

The third is (*Beſtia Gentium Regna transferens, vel beſtia intermedia*) the beaſt that Tranſlated the Kingdoms of the falling Empire.

The firſt with ten Horns uncrowned was the firſt *Dragon* or the powers ſecular of Pagan *Rome*, whoſe five firſt heads were fallen before our bleſſed Saviour was born (five are fallen ſaith the Text, *ch.* 17.10.) He letted and ſhould let the riſing up of Papal *Rome*, till he was taken out of the way: Him the 12, 17 and 18 Chapters, as alſo *Theſſal.*2.7. hold forth.

The ſecond Beaſt, with ten Horns crowned, was this Seaborn-beaſt, Secular, and Papal, or the Secular powers of thoſe ten Nations aforeſaid, whom the falſe Prophet deceived into a Papal-Decapolity by means of his falſe Miracles which he had power to do, *ch.* 13.14. The five firſt heads of the this ten-crowned beaſt were ſo far from being fallen before Chriſt was born, that neither was that beaſt nor any one of his heads in being for

above four hundred years after the birth of our Saviour: This Beaſt theſe Texts hold forth, *ch.* 13.1,2,3.&c. *ch.*16.13.

The third Beaſt (*Beſtia Regna transferens*) was the ſecond Dragon, who took away him (the firſt Dragon) that letted the riſing up of Papal *Rome*, and gave (added) his power and great Authority (the Nations which he took from him) to her crowned Beaſt ſecular, being induced thereunto by the deceit and procurement of the *Bicorn beaſt* as we have ſhown immediately before: This intermediate Beaſt or ſecond Dragon theſe Texts hold forth, *ch.* 11. 7. *ch.* 13. 2.4. *ch.* 16. 13.

In theſe things (I confeſs) and many other, I do (as a duty to be done of neceſſity) ſtear my courſe contrary to the Currents of all (at leaſt all modern) Writers, whereby I am incident to incurre the diſpleaſure of many: Howbeit, it ſeems to me no ſmall fault of injuſtice and ingratitude in thoſe that (being by long aſſuetude, cemented to their errors, wherein all Writers, perhaps, have miſled the way) cannot be content to be inconſentient to the truth themſelves, but are apt to conceive a prejudicious amaritude (and that before they read or know what they write) againſt thoſe that would (by undenyable eviction of reaſon) convince them of their errors and manifeſt to them (*nolentibus*, *volentibus*) not only the great dangers, but the groſsneſs of their miſtakes.

The Premiſes aforeſaid may at preſent, fully refel many that (pretending to unfold them) pour forth confuſion as a flood, upon ſacred Scriptures and make them much more obſcure and dark by their confident falſe gloſſes and Expoſitions: They may ſerve alſo to undeceive

undeceive many ſincere, but ſeduced profeſſors, and ſober Writers that are led away with the ſame errors. But I return.

The ſuperindents of the Falſe Prophet Pagan (the *Roman* Emperours, who were *ſummi Pontifices*) fell rather ſhort of this *expanſive* ſuperintendency, over which the falſe Prophet Papal preſided.

And what was the means by which he built this tenfold City?

He cometh (ſaith the Text) *with al deceiveableneſs*, &c. That is, He deceived thoſe that dwelt upon the Earth (thoſe Nations chiefly, aforeſaid) *by meanes of thoſe Miracles, which he had power to do in the ſight of the beaſt*: Of which miracles I have hinted ſomething before, but ſhall inſiſt upon them more fully afterwards.

Secondly, He laid his forged (or at leaſt falſely applyed) Foundation, by deceit in Doctrine: He perverted the Text to cauſe them that dwelt upon the Earth to believe (contrary to truth, and the true Faith) That *Peter* was the foundation of the Church, that the Pope (his ſuppoſed ſucceſſor) was the ſame by ſucceſſion, ſole Apoſtolick-Biſhop, Primate over all Churches, and Supream over all Kings and Councils.

Thoſe that dwelt upon the Earth (thoſe thus deceived ten Nations chiefly) There's the matter of this tenfold Cities building.

He deceived them: There's the meanes (his pretended meſſage, doctrine of deceit, and falſe miracles) by which he built it.

His Doctrine was a ſhallow, fruitleſs (but ſomewhat literally ſound) Doctrine, deſtitute of right, and charitable application: And ſuch meanes is fitteſt to make

way for lying miracles, and both theſe the moſt effectual meanes (*ervere Eccleſiam, & ædificare myſterium iniquitatis*) to deſtroy the Church, and Saints, all ſolid knowledg of the truth, and true obedience, by ſlanders, evil reports, and wicked contrivances againſt all that is good: For, That's proper, eſpecially, to ſuch profane, affected, ſhallow knowledge, and obedience.

Therefore, The ſon of perdition was not to come, in the Van of Apoſtacy, with groſs Hereſie, and open ſcandalous practices like the *Arrians*, or *Mahumetans*: This is not the way of his coming, nor could he come this way: This is, *via non ſatis deceptiva*: There's not deceit enough in ſuch open enormities to deceive the Nations: This had been the way to deceive none, and to be ſeen of all.

Had he come this way (not of deceit, but apparent wickedneſs) he had not laid his foundation of fraud in his miſapplyed *Tu es Petrus*, had not had power to pull down the Primitive Church, nor to aſſume her proprieties, and priviledges to himſelf to build his Apoſtacy, therewith, in her place: Nor could he have drawn the Nations (*thoſe that dwelt upon the Earth*, ſaith the Text) nor the Primitive Church her ſelf to be the *Burgers* of his new built City, had he come with open hoſtility, profaneneſs, and groſs Hereſies: This had been the way to affright her, and them, and to make both fly from his preſence as the Church then alſo did from the face of the Serpent or ſecond Dragon, *ch.* 12. 14.

For, Such profeſſed hoſtility, open profaneneſs, and groſs Hereſie beſt befits the *Pſeudoprophetick* ſuperintendent of Antichriſt ſenſual (ſeated in Spiritual *Sodom*) and her head, that Dragon, who (about the year 407) came (not, like this *Bicorn* Lamb-like builder, *with all deceivableneſs*

deceivableneſs, but) with open violence, armies of groſs Hereticks (Heathens, and *Arrians*) to kill the Church, and her witneſſes, or *to cauſe her* (ſaith the Text) *to be carryed away of the flood.* To wit, By that flood of Military Forces (*verſ.* 15.) wherewith he vanquiſhed *Rome* Imperial: That ſo neither ſhe, nor any part of her (being quite carryed away) might be ever ſeen any more. Therefore, He did not deceive, and draw her by fraud, but by force drave her *to fly with two wings of a great Eagle* (as into her *ſubterfuge*) into this Tripolity of deceit, which the falſe Prophets hands had conſtituted (or was in conſtituting of it) of ten Nations: For, That City of deceit, and perſecution (but of her preſervation from corporal, and total deſtruction by that ſecond Dragon) the Text calls: *Her place prepared of God*, ch. 12.6. *And the woman fled into the wilderneſs; where ſhe hath a place prepared of God, that they ſhould feed her there* 1260 *dayes*: The ſame place, and the ſame time is ſet down the ſecond time in the ſame *Chapter*, *verſ.* 14. For,

Though the Falſe Prophet (by Gods permiſſion) built this ten-fold City of Apoſtacy, yet it was a place prepared of God for the purpoſe aforeſaid: To wit, To preſerve his Church (not from all perſecution, but) from a total deſtruction by the rage of the ſecond Dragon, *from whoſe face the Church then fled for* 1260 *years. ver.* 14. For the falſe Prophet built that City (a City both of affliction, and refuge to the flying Church) But God gave him power (all power) into his hands to erect that *Decalabyrinth* of errour: *Whoſe coming is with all power* (ſaith the Apoſtle) 2 *Theſ.* 2. 9. *He ſhall wear out* (well nigh wear out) *the Saints of the moſt high, and think to change times, and Laws, and they ſhall*

ſhall be given into his hands, (the Laws of power, or all power, as it were by a Law, ſhall be given into his hand) *for three times and an half*, or 1260 *years* to be a refuge, as well as a ſcourge to the Church ſo long, *Dan.* 7. 25. For, as God prepared a Fiſh, and that Fiſh to be a place for flying *Jonah* (not as a Tombe to interre him in laſting oblivion, but) as a Womb to preſerve him for a future birth to a better life: So God prepared *Rome* Papal with her Sects for his flying Church, as a womb to preſerve her from periſhing, and for a future production of her to a *far better reviction: And the Woman fled into the wilderneſs into her place prepared of God, where ſhe is nouriſhed, for* 1260 *dayes, from the face of the Serpent*, Apocal. 12. 6. 14. The time, in Type, and Antitype, and how God prepared *Rome* Papal with her Sects, to be a place to preſerve his Church, for 1260 years, from periſhing by the ſecond Dragon, we ſhall ſhew afterwards.

And therefore, *Male creditur Hoſti*; Its dangerous truſting to *Turkes*, and *Mahumetants* (the main continued ſtem and Off-ſpring of this ſecond Dragon) For (though they pretend to ſome ſlaviſh allowance of liberty to Chriſtians, and Sects; for which ſome Sects and wicked profeſſors wiſh them before Papiſts, and indeed, above others more Orthodox) it may be, undoubtedly expected; That (had they the power abſolute in their own hands, over all Chriſtians) they would Maſſacre all (as they did formerly in *Spain*) for the very name of Chriſt: For, ſo their like *Pagano-arrian* predeceſſors (at the ingreſs of this ſecond Dragon about 407) came with flood-like armies, and with full purpoſes to deſtroy utterly, the Goſpel Church. But,

The falſe Prophet *came with all deceivableneſs*; Laid his foundation of deceit, pulled down Church priviledges,

priviledges, and built his Decapolite ſtate of Apoſtacy under a ſtrict, and ſpecious pretence of the Catholick, and Apoſtolick Faith, confirmed by many dreadful falſe Miracles, and in ſhew of all meekneſs, as being the ſervant of the ſervants of God, and the tender Father of all the Fathers of the Church; when all was nothing, but a ſtrongly deluding fraud, in a ſuperficial, affected, ſhallow knowledge, and profeſſion, fruitful only in perſecution, and in bringing evil reports upon the beſt men then living. A knowledge and profeſſion caſting the imputation of innovations upon their antient, Catholick, and moſt ſolid Truths, as in the examples of the ſixth Council of *Carthage*, Saint *Baſil*, *Jerom*, *Auguſtine* and others: And calling their own Innovations, Antient, and Catholick Truths, and Cuſtomes.

So *Innocent* the firſt did about his pretended antient right of Supremacy in his Epiſtles to the Biſhop of *Roan*, *Auguſtine*, and others. *You have* (ſaith he to Saint *Auguſtine*) *had due regard of the Apoſtolick honour: I ſay of him who hath the care and charge of all Churches, in asking advice of him in theſe perplexities, and intricate cauſes; following therein, the antient Canon, which you know, as well as my ſelf, to have ever been obſerved in all the world*: And yet *Auguſtine*, and the ſixth Council of *Carthage* clearly proved this his pretence of an antient, and Catholick practice in all the world, to be a notorious, and remarkable lie in thoſe four firſt Fabers of the Apoſtacy: To wit, *Innocent*, *Zoſimus*, *Boniface*, and *Cæleſtin*: For, The Son of perdition (in all his Sects, and Off-ſpring) ſeeks (ſeeks diligently) to ſuppreſs ſolid truth, and ſincere obedience by caſting the lying Imputation of innovation upon it, and to preferre a ſhallow

Epiſt. 92. *apud Auguſt.*

ſhallow, fruitleſs knowledge in a proud, careleſs, covetous practice, as antient, Catholick, and Apoſtolick: Thus he caſt down the power of the Primitive Church, and built his Apoſtacy in her place: That is, the *Bicorn* Seer, by deceit (by all poſſible deceivableneſs) built this City: And as the bands of the blinded *Syrians* (ſent to *Dothan*) came (inſtead of it) to *Samaria*; ſo theſe ten Nations, with the Dragons floodlike armies (or *they that dwelt upon the Earth* ſaith the Text) and with them the Primitive Sects and diſſenters, blinded by this Architectors words, and works (words of deceit, workes of falſe miracles) came, or rather, as it were fled (as the afflicted, purſued, Primitive Church alſo did) into this tenfold City of deceit: The Church fled into it out of neceſſity, and conſtraint; but the reſt flowed to it (ſo glorious were its buildings, and its builders ſtrong deluſions) inſtead of *Zion*, and as to the true Catholick Church.

In this Decapolity of deceit (eſpecially in the time of the building of it) did they that dwelt upon the Earth, and the Dragons floods, concenter in a deceitful unity, and they, and all Sects (as the different Species in the Ark) reſted in her, ſomewhat peaceable for a ſhort ſpace. And thus much of the Son of perdition, *his coming with all deceivableneſs of unrighteouſneſs*, when he firſt laid his foundation of deceit, pulled down Primitive Church-Priviledges, and built his Decharcy of the Apoſtacy from about 407 to about 620. We ſhall now ſhew his further proceedings after 620.

The False Prophet's further Progreſs in ſupporting (but with a much more remiſs hand) his new built City of Apoſtacy.

HE (his work by him thus finiſhed about the year 620) did not lay aſide, but leſs regarded, his firſt (but fitter) inſtruments of deceit, whereby he built that City: Therefore it fell to many decayes for want of his wonted care, and ſoon became (as it were equally) divided betwixt Chriſtians and *Mahumetans*: For, The falſe Prophet (remitting his uſual, ſtricter reignes of government) began to indulge himſelf (more then before) to ſenſual delights; would oft wallow in the filthy ſtyes of Spiritual *Sodom*; oft accompany himſelf with the beaſt in ſecular covetouſneſs, oft with the Dragon in voluptuous pleaſures: Nor did he ſo caſt aſide Secular and Spiritual wickedneſs, but ſuperadded ſenſual filthineſs to both: In a word, he (ſtearing a moſt irregular courſe) ran the hazard to deſtroy his new erected Decaprincipality, continuing, and proceeding ſtill worſe till about the year 1210. Nor did he then reclaim himſelf, but rather diſclaimed to be ſome ſhelter (as formerly) to the Goſpel Church, nor did he ſo much defend her, as before, from the ſecond Dragons fury, but looſed the (till then, for about 1000 years bound) firſt Dragon upon her: That is, he acted the Dragons part himſelf by perſecuting her members after the manner of *Diocleſian*: For he and (by his procurement) the King of *France* Commiſſioned *Simon* Earl of *Montford* to perpetrate moſt horrid Maſſacres upon her: Then alſo

that looſed Dragon (or not long after) ſent abroad his bloody Inquiſition, breathing forth ſlaughter both to Papiſts and Proteſtants that had but ſo much as the leaſt appearance of honeſty or religion: Howbeit, the (thus afflicted) Church found ſome ſmall ſhelter from Religious Kings, Nobles and Emperours: And the *Gibelin* Faction afforded her ſome ſuccour. But ſhe continued (thus troden under the looſed Dragons feet, and driven by fierce ſtorms and tempeſts) till about the year 1417.

Next (and not without great need) came in the Locuſts, a relief to the Church ready to periſh by the rage of the looſed Dragon, *Apocal.* 9. 1. to the 12 *ver.* But here may Elephants ſwim, or rather theſe Texts ſeem fathomleſs: Here difficulties, with double files, ſtand prepared to ſtop my progreſs: Therefore I muſt (of neceſſity) firſt unty many Gordian knots ſeeming indiſſoluble: Becauſe theſe Locuſts ſeem to be Reformiſts moſt deceitfully formal, ſome refuge to the Church, and ſo, moſt difficult to be diſcerned (though moſt contrary to them) from true Saints; men ſomewhat reformed in Doctrine, nothing in manners, but affecting manners more confining upon the deceiveableneſs of Spiritual wickedneſs then the uſual practices, perhaps, of former Hypocrites: But we ſhall firſt ſee what ſacred Writt ſayes of them: *And Smoak* (ſaith the Text) *aſcended out of the bottomleſs pit, and out of the Smoak came Locuſts:* This ſhews them to be the Off-ſpring of thoſe, that hold forth only formal, ſmoaky pretences of ſeeming-Religious deceits.

Secondly, *And ſmoak aſcended out of the bottomleſs pit, &c.* This alſo ſhews them to be the products of the bottomleſs pit, whoſe duties, devotions, knowledge,

ledge, faith, formal reformations, and fruitleſs obedience are bottomleſs, or have no bottom: That is, are without fidelity or veracity: For veracity is the reality of truth, the bottom of all gifts and graces, without which they are inconform to Goſpel rule, and but formal ſmoaky deceits: Therefore, Reformation (all reformation) in Doctrine, and not in Manners; in Profeſſion, and not in Practice; in Practice, but not conform to Goſpel Rule, is bottomleſs reformation; no reformation indeed, but real deceits.

Theſe Locuſts ſeem (the rather becauſe ſaid to aſcend out of the bottomleſs pit) to be the ſucceſſors of the *Gibelin* Faction, which and whoſe like Predeceſſors (ſubſervient to the ſecular horn of the *Bicorn* beaſt) had regulated his temporal principality and ſpiritual ſuperintendency with more ſeeming ſober moderation and diſcretion of deceit (during the time of his Spiritual horns extravagant and ambitious exorbitances) for about 800 years.

In theſe Locuſts (at leaſt near their latter end) Antichriſt ſeems to end (as he began at firſt) with all (or as it were double) deceivableneſs: For, they had faces like the faces of men (ſeeming ſound doctrine and profeſſion) but neither ſo, in deed; but deceits, *ver.*7.

Secondly, They had hair as the hair of Women (a right ordered, and right ordering diſcipline in appearance) but that was nothing ſo but deceit, *ver.* 8.

Thirdly, They had Crowns like Gold (like Crowns of righteouſneſs, and true obedience) but they were not ſuch, but deceits, *ver.*7. For they had (O truculent cruelties of detracting covetouſneſs!) teeth of Lions.

ver.8. They, ſtrictly in a blind profeſſion, profeſt Chriſt, and purſued Covetouſneſs eagerly.

Fourthly, their ſhapes were like horſes prepared to battel, *ver*.7. And yet their ſhapes were partly like men, partly like women, and partly like unto Lions, as we ſhewed before: Therefore, The Aggregate of their politick body was (*Chimæra multiformis*) a manifold monſter of myſterious deceit.

But their ſhapes (their principal ſhapes) were like horſes prepared to battel: They were all (more, or leſs) bent (as in a military order) againſt thoſe that had not the ſeal of God in their foreheads: All rallyed (as in ſeveral Regiments) in ſundry factions againſt them.

But they were commanded not to hurt the Graſs, nor any green thing, nor any Tree, *ver*. 4. That is, not the ſervants of God, that had his ſeal in their foreheads; whoſe doctrine they partly eſpouſed, whoſe perſons and profeſſions (though they followed not their manners) they defended: For, That was, as it were, a command from God not to hurt, but defend them, becauſe they (much alike outwardly) embrac'd the ſame common faith, and profeſſion: Therefore, They (by an implicit command of a much like common profeſſion) were commanded not to hurt theſe, but only thoſe men that had not the ſeal of God in their foreheads.

Not theſe: Not the ſervants of God, not the true Church: That is, Her, and their hurt, which they ſhould receive from thoſe Locuſts, ſhould be over-ballanced by greater benefits, and defences: But they were commanded to torment thoſe that had not the ſeal of God, for five moneths, *ver*. 5. That is, to torment

thoſe

thoſe Saint-perſecuting Papiſts, that had tormented the ſervants of God.

The patern in the prototype (the Locuſts which God ſent upon the Land of *Ægypt*) plainly ſhews the manner of their coming, and the end of their meſſage, which was to torment thoſe perſecutors, and ſomewhat to defend perſecuted Saints.

From hence riſeth a perplex knot of deceit to thoſe Locuſts, and others: They think that becauſe they torment and oppoſe Papiſts, or ſeek (perhaps to very little purpoſe) by their teachings, and writings, to evert or refel their tenents, therefore they are Saints, their works ſincere, doctrine ſound: They have no affinity (they think) with the ſon of perdition; his deeds of darkneſs lie far from their doors: Whereas this was the grand deceit of their predeceſſors (the Papiſts) when they firſt erected the Apoſtacy: They (becauſe they refelled, converted, and partly compelled the *Arrians*, and other Sects to the unity of the deceit of that City) gave their own deceitful ſlandering, ſhallow doctrine and obedience, the titles of true, antient, Catholick, and Apoſtolick, and reputed themſelves, and were, undoubtedly reputed the true Church: Herein thoſe Papiſts were, and theſe Locuſts are much deceived: For, the Orthodox Papiſts of the riſing Apoſtacy (no leſs ſound in doctrine then moderne Locuſts) were againſt the *Arrians*, and other groſs Hereticks, and many of them might not be ſenſual profeſſors: yet *Salvian* ſaith; That (becauſe of their evil lives) even the *Arrians* were more tolerable; And Saint *Jerom*, and ſacred writ it ſelf, applyes to them all thoſe attributes in the 17 and 18 *Chapters*, that are chiefly due to the ſon of perdition; not becauſe their

doctrine

doctrine. was falſe, but their manners corrupt; nor becauſe their manners were ſenſual (though ſuch were the fruits of ſome) but becauſe their Apoſtacy in manners conſiſted in ſecular, and ſpiritual wickedneſs, whiles they ſerved but to reſiſt the truth, and to exclaim, and conſpire againſt the faithfulleſt witneſſes of it, or, at leaſt, to neglect both them, and it. This is the reformation of Phariſees, and Hypocrites, which they cry up, but they never ſeek ſincere obedience conform to Goſpel rule.

Such formaliſts, or hypocrites (be their doctrine never ſo ſound, or their profeſſions ſtrict) are the head of the body of Apoſtacy, and the higheſt Pinnacles upon the Towers in that Tripolity of deceit. And therefore,

From hence ſprings a ſecond deceit (not much unlike the former) of the Locuſts: They caſt uſually, the grievous imputation of Antichriſt, ſolely upon that Antient Sect of the Papiſts, or upon the literal City of *Rome* alone, and will not (no not be taught it) ſo much as touch that burden (though they have no leſs reaſon to bear it) with their little finger; but lay it ſolely, upon that Sect, or City, or the ſuperintendent of it; whereas the Apoſtacy of Antichriſt is common to all revolted profeſſors, that follow the luſts of the fleſh, the luſts of the eyes, and pride of life: For, the Apoſtle did not tax the defection of *Demas* with turning aſide to any one Sect, or Hereſie, but with ſecular covetouſneſs: He hath (ſaith he) forſaken us, and embraced (not this, or that Sect, or Hereſie, but) this preſent evil world: Senſual, ſecular, and ſpiritual wickedneſs is the chief viſible form of the Apoſtacy, which gives being to it: But the different falſe opinions, and deceitful profeſſions therein are but (*formæ figuræ*)

figuræ) the Protean colours, and outward cloathings upon the ſeveral members of the ſame Apoſtacy, which makes the many different diviſions thereof the more diſtinguiſhable: For, if we fill an hundred glaſſes (of ſo many different colours) with the ſame liquor, or matter; each glaſs renders the ſame liquor of a different colour; whereas indeed, there is no difference in the matter, but in the colour of thoſe Glaſſes, that contain it: ſo all formal profeſſors in the body of the Apoſtacy of Antichriſt, differ not ſo much in deed, as in colour: There's the ſame ſenſual, ſecular, and ſpiritual wickedneſs in all, except that, in many, ſome one of thoſe three luſts may be moſt predominant: And their outward different formes, or profeſſions make no more real reformation, or alteration of that threefold matter of iniquity, then the different colours of thoſe Glaſſes alter the matter conteined in them: Therefore, theſe Locuſts, or formal profeſſors, that would ſeem much reformed from Papiſts in doctrine, diſcipline, and obedience (having attained faces like the faces of men, hair like the hair of women, and Crowns like Gold) remain Papiſts in manners, or out ſtrip them for pride, and covetouſneſs: And ſuch have no plea, or priviledge, but abundant diſadvantage thereby, becauſe their hearts are, thereby, much more deceived, blinded, and hardened againſt true faith, diſcipline, and manners, and are made more adverſe to truth, and averſe from peace. But we ſhall come nearer home to the matter.

Try all things (ſaith the Text) and we (at this time) ſhall try the Spirit of truth and the Spirit of errour (in Chriſt and Antichriſt) and ſhew what the works are in practice

practices of Primitive Saints were, what they have been ſince and wherein they differ (or rather ſhall differ) from deceiveableneſs of unrighteouſneſs, or the Locuſts Gold-like Crowns of deceits; That ſo Saints and Sects may not ever ſwell with intermutual ſtrife, wander in wilderneſſes of obſcure aberrations, and grabble in darkneſs, to the continual diſhonour of God, the extream hazard of the true Church, and ineffable infelicity of all Nations.

That we may more aſſuredly know who theſe Locuſts were, and what their Crowns of deceit are, we ſhall enquire when they roſe up: And the fifth Angel ſounded. *verſ.* 1. And we find them riſing up in the time of the fifth Trumpets ſounding, which was the penultimate diſpenſation of the Apoſtacy of Antichriſt; For that time was to be the laſt interval ſave one, of the Son of perditions duration; becauſe when the ſeventh Angel ſhall begin to ſound, the myſtery of God ſhould be finiſhed, *ch.* 10. 7. The time therefore of theſe Locuſts coming, was to be near the end of the *Epoche* of the Apoſtacy of Antichriſt: For the Locuſts and plague of Darkneſs came in Type, together, and were the laſt plagues, but one, when they came, *Exod.* 10. And ſo theſe Antitype-Locuſts and Darkneſs came together, and were to be (ſo exact are Prophetick Types with their Antitypes) the laſt Plagues, but one, in the *Epoche* of the grand Apoſtacy, *Ch.* 9. 1, 2. *ch.* 16. 10.

Therefore theſe Locuſts (coming near the end of the Apoſtacy) could not be the *Saracens* that came near the beginning of it; nor be (as many Expoſitors would have them) Monkes, Fryars or Jeſuites, who were far from being (as theſe were to be) ſome refuge

to

to the Church; Nor do I think any man can imagine they could be the true Church: Wherefore, if they could not, possibly, be the *Saracens*, nor *Monks* and *Friars*, nor, possibly, be the true Church; Then I conceive; with submission (at least unless any can give a better account of them) they were (if I may so say) a Semi-Papal body of Apostacy, (Formalists in Profession, Papists in Practice) that sprung up about the year, 1417. when the fifth Angel might begin to sound; And that they might have some footing or beginning in those Victorious *Taborites*, whose Victories had been more happy, had they not fought against their Superiours: Howbeit, they were to be some relief to the Church; and many amongst them (though perhaps not of them) might chiefly intend that, though the most might do it for seditious and self-ends. For,

I partly shewed before; That there is *Antichristus adjuvans*, and *Antichristus destruens*; Antichrist (in some respects) helping the Church; And Antichrist seeking to destroy her. And

First, Antichrist seeking to destroy her: *And the Dragon* (the second Dragon) *cast out of his mouth waters, as a flood, after the woman, that he might cause her to be carried away of the flood*, Chap. 12. 15. That is, that he might destroy her. For gross *Hereticks*, (such as the *Arrians* then were, and the *Mahumetans* are) and all sensual, carelesly-ignorant, and loosly-inanimadversive Professors constitute Antichrist sensual, and their design is (had they power to do it) to destroy, utterly, the Church and Saints. But,

Secondly, There is *Antichristus aliquando adju-*

vans; Antichriſt (ſometimes, and for ſelf-ends) helping the Church: *And the Earth* (ſaith the Text) *helped the Woman*, &c. Ver. 16. That is; *The Earth* (men minding Earthly things) and her ſon (the Bicorn-Beaſt) whom ſhe brought forth; She (I ſay) & her ſon (the Papal Apoſtacy then new ſprung up) affecting, for the ſaid ends a fruitleſs, formal (though ſomewhat literally ſound) Doctrine and Profeſſion, *helped the Woman, and ſwallowed up the flood which the* ſecond *Dragon caſt out of his mouth* to deſtroy her: That is; She helped her by converting (through deceit) his Nations and Military Forces to the unity of the Church of *Rome*. *And he deceiveth* (ſaith the Text) *thoſe that dwell upon the Earth, by means of thoſe miracles, which he had power to do*, &c. Chap. 13. 14.

And theſe Locuſts, no doubt, were a new Progeny and a principal part of Antichriſt *adjuvant*, that helped the Church (as the Earth had done againſt the Floods of the ſecond) againſt the ſwelling Floods of the looſed *Dragon*: To wit; Againſt thoſe Church-perſecuting Papiſts, that revolted from being ſome ſhelter to her, as formerly, to work (by all wayes and means) to deſtroy her: They helped her (I ſay) not (as their Predeceſſors did the ſecond Serpent's) by ſwallowing up this Food of the looſed *Dragon*, nor by killing his Military Forces; But they (being commanded not to kill them) *tormented* (ſaith the Text) *thoſe men* (to wit; thoſe Church-perſecuting Papiſts) *that had not the ſeal of God in their foreheads, for five moneths*, which are one hundred and fifty years: That is; They tormented thoſe true-Church-deſtroyers by abating their power, by alienating their proprieties, and aſſuming to themſelves their Church-Revenues;

Revenues; And ſo the Text ſaith expreſly; *And to them it was given that they ſhould not kill them, but that they ſhould torment them five Moneths*, Chap. 9. 5. And if they did thus bend the Forces of their Superficial Fruitleſs, Formal (though their Doctrine was ſomewhat Literally ſound) Knowledge and Profeſſion againſt the true Church and Saint-Perſecuting Papiſts, it was the beſt ſervice they could do (for want of better) to the true Church and Saints, then ready to periſh by the unbridled rage of the looſed *Dragon*.

Nay (ſay ſome) *theſe Locuſts were the Saracens*: And this Opinion ſeems part of their Smoak: For when (I pray) did their *Apollyon* ever ſee the *Mahumet-Saracens* ſo much favour true Saints? How came they ſo quick-ſighted to ſee the Seal of God in their foreheads? who bound them (as theſe Locuſts were) by a Law, that they ſhould not hurt (*any green thing*) the ſervants of God? when were they commanded (by any command either expreſs or implicit) to ſpare or protect true Saints, and to torment the Papiſts, their perſecutors?

Boniface (we read) received them into pay to invade *Sicily*, to war againſt Chriſtians, and by that means, againſt Saints: But when did Saints and *Saracens* ſo comply? Such Doctrine may well ſerve to teach Chriſtians to fall in love with *Mahumetans* and turn *Turks*: And how ſhould a proud, trivial, contented knowledge (joyned with a covetous blind Profeſſion) bear better light? *Du. Pleſſ. Hiſt. de Papat. pag.* 432.

But many men Learned & Religious (ſay theſe Locuſts) *are of our Opinions* (as in many other things) *that thoſe Mahomet-Saracens were theſe Locuſts*: More's the

misery and the greater pity, that such men (either Learned or Religious) should so mislead or be misled: Or it may, at least, serve to shew (as a means to humble them the more) the instability and weakness of some able and sincere witnesses of the truth.

Here we may mark, with admiration, how appositely the wise and Almighty hand frames Similitudes in Sacred Scripture: For, what Creature did God ever make that loves (like the *Locusts*) to live in dark Clifts, and Smoak ascending from *Subterranean* fires, in which places I have seen them (like Bees about to swarm) in great abundance? And what Professors love to live in the Smoake of a fruitless blind zeal, formal Worship and a Superficial (though somewhat sound) Doctrine than these *Locusts* do?

Smoake is insufferable to all Creatures living except to *Locusts*: Nor can any men (in the least, Moral or ingenuous) endure a smoaky, empty, ignorant, proud, barren Profession, but only *Locusts* and *Hypocrites*.

Plin. 11. 29. The Vulgar observation (though that may be true) that these Creatures live but five moneths in the open fields, I voluntarily omit: But these *Locusts*, in the Text, were to *torment men* (saith the Text expressly) *for five moneths*, Vers. 5. *And they had power to hurt them* (saith the second Text) *for five moneths*, Vers. 10.

Five moneths (counting a day for a year) make just *one hundred and fifty years*: And these Locusts (if we count from about 1417) when they, most probably, might begin, to about 1567) continued in chief power to torment the Saint-persecuting Papists, for five moneths of dayes *Annual* or about 150 years: For, *Zis-*

ca

ca (alwayes Victor) Signally beat the Imperial Armies in eleven battels about the year 1417. And, after his death, *Procopius* and his Confederates beat them in two Battels about the year 1424. But what are they or their Armies to theſe Locuſts?

'Tis ſaid, *Caſtra ſequentes vix pietas ſequitur*: Little Religion attends Armes: Howbeit, *Procopius* and *Ziſca* (their Leaders) might be men of much valour and piety, but the major part of their Armies (as will appear) ſeemed to have ſome Lions teeth like theſe Locuſts.

After thoſe battels, theſe (if I may ſo call them) Modern Formaliſts (though many true Saints might be amongſt them) expatiated and prevailed againſt the Papiſts till about 1567. Nor were they (all that time) a ſmall aſſiſtence to the ſervants of God (nor to ſome Kings) that had the Seal of God in their foreheads, to further their Reformation in Doctrine and defend their lives: But we ſhall further take the trueſt ſurvey of them from ſeveral Texts of ſacred Scripture.

And the ſound of their wings (ſaith the Text) *was as the ſound of Charets of many Horſes running to Battel*, Verſ. 9.

And why comes this account of them from the Pen of the Prophetick Evangeliſt? Becauſe they ſometimes ſubdu'd their enemies with *the ſound of their wings* only: For *Ziſcae's* Armies beat their enemies in eleven battels, more by the ſound of their wings, then force of Arms; more by the noiſe or report of their coming, then by their power; which fully ratifies the truth of the Propheſie in reference to thoſe ſo much feared aſſailants. But

Secondly, After *Ziſca's* death, *Sigiſmund* the Emperour,

rour, invaded *Bohemia* with a threefold Army: The first was of *Saxons* and other Cities; The Second of *Franconians*, led by the Marques of *Brandenburg*; The third was levied of *Rhenenses*, *Bavarians*, and *Swevians* led by *Otko*, Archbishop of *Trevers*: All these three mighty Armies met at *Misna*: But the next day, they all (not seeing any Enemy, but hearing the report of *Procopius* his coming) fled to *Thacovia*, leaving a great prey and their Arms behind them.

Æneas Silvius (Papa Pius 2.) in Hist. Bohe. ch. 48. Duplessi. Hist. de Papat. pag. 555.

Thirdly, (this three-fold Army thus defeated, *with the sound of the wings* of their enemies only; *Sigismund* raised a far greater Army of forty thousand Horse, besides Foot, and invades *Bohemia*. But was put to flight, and his whole Army ran, in a confused and amazed fright, though they saw none of those winged Locusts pursue them: *Res erat imperiosa sonitus Alarum*: *The sound of their wings* (the noise or report of their coming) made that mighty Army fly confused, whiles the Emperour could not (by his Command) cause them to rally.

Æneas Sil ch. 48, 49. Fox Martyr. Lampad. Hist. Mellif.

Ages cannot parallel such presidents, nor the World since the first Creation. The Host of *Syria* heard a noise of Charets and Horses, and, that one time, fled affrighted (though they saw no man) from the walls of *Samaria*: But these mighty Armies fled many times (not from a noise of terrour from the Lord of Hosts, but) from the noise (or report of the coming) of a few weak men, though they saw no man: And these many Presidents (of such Stupendious strangeness) prove irrefellibly, that those Formal Reformists were (at least the Victorious part of) those Locusts, that then vanquished their and the Churches Enemies with the sound of their wings only: For, if ever Armies were put to flight by the sound

ſound of the wings of their Enemies; Then were theſe thirteen Puiſſant and Imperial Armies ſo put to flight.

If ever any (ſince men were on Earth) ſubdu'de their Enemies with the ſound of their wings, then thoſe Victorious *Taborites* were (therefore they could poſſibly be none but they) the only Armies that ſo ſubdu'de them; And (by ſo ſubduing of them) did, indubitably fulfil this Propheſie in the performance of it: *And the ſound of their wings was like the ſound of Charets of many Horſes running to battel.*

Secondly, *And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew Tongue is Abaddon, but, in the Greek Tongue, hath his name Appollyon*, Verſe 11.

And they had a King: And what King? Sure not *Sigiſmund* that could not rule them; nor any Earthly Man or King: Their King was a Spiritual King, no Earthly Potentate: His name in Greek was *Apollyon* and he, *Græculus eſuriens*, an hungry Greek: Coveteouſneſs and Spiritual Pride in them was King over them, that (contrary to Gods Command) *ruled in their mortal bodies*; And, ſo ruling over them, was their King. For what King had the Type-Locuſts (that commanded them to devour the Fruits of *Egypt*) but their own eager and unſatiable appetites; And theſe (their Antitype) muſt of neceſſity, hold a juſt Symmetry or due proportion with them, the Type of theſe: Nor could the Devil be the King of theſe more then of other wicked men; For, he's the General King, that *rules in the hearts of all the children of diſobedience*: Therefore, Let none tax *Ziſca*, or *Procopius* (they might be perſons of great Worth and Piety) nor *Jerom* of *Prague*, nor

John

John Hus, nor any other perſecuted Saints (that were occaſions of their coming) as Kings over them: For, *Moſes* himſelf was a means of the coming of the Type-Locuſts, but not their King: So the perſecuted Church and Saints were the occaſion of theſe Locuſts coming, but no King over them; But Covetouſneſs and Pride, conjunct, was their King: For the Locuſts were only Formal Profeſſors, Reformed from Papiſts to a ſomewhat ſound Doctrine, and many of them perhaps, to ſtrict Profeſſion, but remained Papiſts in manners, or rather outſtript them for Pride and Covetouſneſs: For Covetouſneſs, the Root of all evils: For Pride, the chief cauſe of all Contentions: And this double iniquity or combined wickedneſs (Pride and Covetouſneſs) was ('tis moſt like) the Locuſts King: *And they had a King over them*, &c. For,

Thirdly, *Their teeth*, (ſaith the Text) *were as the teeth of Lions*, Verſ. 7. This further ſhews what the Locuſts King was: To wit, Their Lion-like rapacity and greedy avarice; And ſhewes their parity therein, to thoſe Saint-perſecuting Papiſts, whom (with like retaliation) they were ſent to perſecute: *Peccato par pœna*: The Papiſts oppreſt the poor, and thoſe ſervants of God that had *his Seal in their foreheads*, as it were *with teeth of Lions*: Therefore God ſent thoſe Locuſts to oppreſs, and ſuppreſs thoſe Saint-perſecuting Papiſts (that had not *the Seal of God in their foreheads*) as it were with teeth of Lions: For the Papiſts (as it might appear) were not only cruel to the ſervants of God, that thus had his Seal inſerted, but uncharitable alſo and mercileſs to the poor, which their own Writers witneſs even of their Spiritual perſons.

Theod. a Niem. ch. 36, 37. Morn. Hiſt. de Papat. p. 527.

They are alwayes careful (ſaith *Theodoret a Niem*) *to* ad-

advance their Kindred, Nephews, &c. *At whose gates there are seldom seen any poor: And, if perhaps, any poor body beg an alms of them, they presently turn away their eyes; And, if perhaps, extream want urge him to ask the second time, they threaten him.*

He (speaking of *Urban* the sixth, *Innocent* the seventh, *Boniface* the ninth, and *Gregory* the twelfth) saith, *that these four gave no alms, which* (saith he) *is a sign of damnation, and* (*though a fault in all, yet*) *worst in them, because no man can be saved without charity:* And this he wrote being Notary of the Apostolick Letters in 1408. and Secretary, successively, to *Urban, Boniface, Iunocent, Gregory,* and *Alexander.*

And Locusts are no less cruel and uncharitable than the Papists: The Papists may plainly see their own sins in those punishments, which God inflicted upon them by their hands: Both are alike (the Locusts and the Papists) in their practices: Both are cruel, both extreamly covetous; The charity of both is but a verbal pretence, and in neither real: Both have *the same sign,* (as the Author saith) of *damnation in giving no alms,* (or Alms inconsiderate) *to the poor:* Both have much alike (or the Locusts the longer of the two) *teeth of Lions: And their teeth* (saith the Text) *were like the teeth of Lions.*

I have oft observed, with much admiration, that many strict Professors are extream covetous and could not (upon due consideration) but imagine they might either be Locusts crept into strict Forms, or else true Saints corrupted by the evil and cruel examples of their covetous conversations: Covetousness (a shame to *Heathens*) is most uncomly in Christians, and most destructive in Church-Societies, like *Achan* in the Host of *Israel.*

Fourthly, *they had power* (ſaith the Text) *to vex men five moneths*: That is the time of their chief power to vex or torment thoſe men that had not the Seal of God in their foreheads, but not the full time of their continuance: Therefore, we may diſtinguiſh thoſe Locuſts into *penultimate* and *ultimate*; priſtine and preſent.

Thoſe Priſtine (or firſt appearing) Locuſts had (for five moneths (or 150 years) wings (ran with winged-ſpeed) to take away the power and maintenance of the Papal Clergy in many Nations: But ſome of the Modern Locuſts (their ſucceſſors) are no leſs willing (had they wings to do it) to take away the maintenance of the moſt Reformed Miniſtry: But, as many of the firſt were, doubtleſs, defenders of good men and ordained of God ſo to be; So I dare not deny; That ſome of the laſt may be, at leaſt, docible and ductile to ſound Faith and good Manners.

To be ſhort: As it's apparent to me, that the *Mahomet Saracens* were far enough from being any part of theſe Locuſts, So, If any ſhall render a more rational account of them, and make them appear to be any other people or Profeſſors, I ſhall readily relinquiſh my own Opinion and receive theirs; Till then; Their manifold deceivableneſs in their hair, Crowns, Faces (Diſcipline, Doctrine, Profeſſion, Practice) and their Offices and Functions for the Servants of God and againſt the unſealed in their foreheads, muſt confirm me in this Tenent; That ſome of them aforeſaid were the firſt fruits of thoſe Locuſts, that, for filthy lucre, took up ſtricter Forms to devour Church-Revenues: Of whom and for which, the *German* Emperours ſometimes complained; See *Sleiden*, and *Lanquet*, &c. *circa An.* 1538.

Sleiden.
Lanquet.

And

And both *Luther* and *Calvin* (which ſo far ſhewes the integrity of them and their true followers) teſtified ſharply againſt the Litigious pride and filthy avarice of thoſe Profeſſors, that, thereby (pretending to be Members of them) brought much infamy and diſturbance upon their Church-Societies: For this is certain; That the Locuſts (Formal, Smoky, Proud, Profeſſors) are (for filthy lucre) readieſt to creep into the trueſt Churches and (by their covetous converſations) to corrupt them and turn them (if poſſible) *into Dens of Thieves*. It ſhews alſo that the devouteſt Profeſſors (though their Doctrine be never ſo ſound) import not any thing, if they remain Papiſts in Manners or outſtrip them for Pride and Covetouſneſs.

And, here, remarkable were the mercies of God and the Wiſdom of his Providence: For many ſincere Profeſſors were (as men hid among them, and as *Eliah* was kept from death by greedy Ravens) preſerved, from horrid Maſſacres, by theſe Modern Formaliſts. But

I muſt not here omit ſome Readers of great repute, that ſay, I make (and that they read it in this Treatiſe) *John Hus*, *Jerom* of *Prague*, *Luther*, *Calvin*, and all Reformiſts to be the Locuſts: Nor muſt I hate, but plainly reprove theſe men: It's a duty indiſpenſive; I dare not but do it; Theſe men reckon themſelves, and are reputed, long Students and great Proficients in the Prophetick Scriptures: Sure then, they make themſelves, at leaſt ſeem to be very unjuſt Stewards of thoſe Sacred Myſteries. The unjuſt Steward (calling his Lords Debtors to account) asked the firſt what he owed: He anſwered, *An hundred meaſures of Oyl*: Take thy Pen quickly (ſayes he) *and write in thy Bill fifty*: I doubt

not but that might be read in his Bill (if he wrote it) becauſe it was written: But theſe could read that in my Treatiſe which was never written here, nor (I think ever thought on by any; That which many Learned Doctors and Knights (that read it all) could never read or find in it, as their own Hand-writings fully witneſs: But theſe Readers are, themſelves not throughly conſentient to ſound Doctrine and (finding in this Treatiſe, their Chimæra's and Illuſions caſt down, like Dagon when he loſt his head) ſought (I conceive) a feeble revenge by raiſing theſe ſlanders, and taught others (as *Sappho* taught his Birds to ſpeak) to proclaim in City and Country, that I make all Reformiſts to be the Locuſts, to my unſpeakable and moſt cauſeleſſe detriment.

Nor is this (I think) the ſole cauſe; Careleſs inadvertency might be ſome cauſe of their miſtakes: For inconſiderate raſhneſs is the firſt fruit of uncharitableneſs, as due and diligent animadvertency is of charity; And the want of both in theſe Readers might cauſe their raſh miſtakess: For many things (much alike) are, oft, moſt contrary; As the *Parelia* or *Mock-Suns* in watery Clouds or Ponds, ſeem as fair as the Sun it ſelf; but are no true Suns; So theſe Locuſts are *Parelia Sanctorum*, Mock-Saints, and may ſeem as fair (in all outward Formalities) as the Saints themſelves, and yet are no more true Saints than thoſe Mock-Suns are true Suns: It were therefore extream fooliſhneſs in any to charge me that I make thoſe Mock-Suns to be true Suns, or the true Sun to be no more or better then one of them; So it is no leſs fondneſs for any careleſs, curſory (and therefore, uncharitable) Readers to charge me that I make true Saints to be thoſe Mock-Saints, or Saint-like Locuſts, from whom (we ſhall find) they differ as far as

Light

light from Darkneſs, when we come to examine what the Locuſts Crowns, as it were like Gold, are; what their Sun-darkening Smoake of deceit is; and wherein both differ from that ſincere practice and Profeſſion, which is (or rather ſhould be) the Righteouſneſs of true Reformiſts and Saints.

The Subject I now inſiſt upon, is to ſhew what evil Manners are, that men may avoid them; And inanimadvertency is the foundation of all evil Manners, and principal cauſe, indeed, of all the miſerable Diviſions amongſt us: We ſhall therefore ſpend no more time about thoſe trivial Readers, but proceed: As Chriſt nevertheleſs, look't upon *Peter* and brought him to repentance; So I may, in love to them, look a little back upon them, but not digreſs from the deſign of this Treatiſe.

THe Primitive Fathers and Profeſſors made mention of the man of Sin, or Son of Perdition (according to the Text) under the Notion, or by the name of Apoſtacy or Refuga..

Apoſtacy is a falling away from heavenly mindedneſs to inanimadvertency, or to mind Earthly things: Some Sects are the Subdiviſions of the Grand Apoſtacy, or of the Antichriſt predicted by Prophets and Apoſtles: Such Sects, nevertheleſs, come neareſt to true Churches, that (holding forth ſound Doctrine) are found moſt fruitful in the practice of good Manners. *Lambert. Danæ. de Antic. ch. 5 Auguſt. lib. 20. de Civit. Dei ch. 19.*

Sects are either more General, or more Special.

Sects more Special are Societies of Profeſſors fallen

from ſound Doctrine or good Manners, and ſeparated from Churches more ſound then themſelves.

The more General Sect, are ſuch Profeſſors in all Sects and Churches as are fallen (though not from ſound Doctrine) from the practice of good Manners: Doctor *Colet* calls this Sect; The Sect of evil Manners.

Many Saints (at leaſt men ſomewhat Moral and Ingenuous) may be found in many Sects, who are the ſupports of them, and are uſually leaſt regarded, and moſt perſecuted in and by thoſe Sects: For Locuſts are apt to creep into, and corrupt (through Inadvertency, Pride, Ignorance and avarice) all Sects, and even the trueſt and beſt Church-Societies; Cauſe Diſſentions in them, oppoſe diligence and fidelity, and endanger to deſtroy them: Therefore it is not my deſign, in this Treatiſe, to fall foul (as Weather-beaten Ships at Sea) upon any Sects or Church-Societies, but, in love, to reprove them plainly, and to manifeſt to them their manifold, groſs, and dangerous miſtakes in Opinions and Manners, of which their inconviction, (though they little mind it) is their greateſt miſery they do, or can ſuſtain on Earth.) To that end, I ſhall (beginning at the Foundations of both) endeavor to diſtinguiſh the true Church and Saints from falſe Profeſſors in all Sects and Churches: And firſt,

The Rock whereon the true Church is built is Chriſt alone; *Sunt cætera Arenæ*: All other Formal, fruitleſs, Chriſt-pretending Profeſſions are but Sands of deceit or Smoake, whereon the Apoſtacy of Antichriſt and all falſe Practices are built.

The firſt Superſtructure upon the true Rock is Animadvertency: For Faith comes by hearing, and hearing by Animadvertency to hear. He heareth to very little

little purpoſe, that minds not much what or how he hears. For

Secondly, the firſt Superſtructure upon the ſandy Foundation of the Apoſtacy of Antichriſt is inanimadvertency or a careleſs unmindfulneſs, To hear profitably, or, To do what they hear.

Animadvertency (the firſt Superſtructure upon the ſure Rock) is threefold (a mindfulneſs to hear, to expect, and to practiſe what is heard and read, and brings forth a threefold operative Grace, Faith, Hope, and Charity, though true Animadvertency (and more accepted of God) is a fruit of that threefold Grace.

Inanimadvertency (the firſt Superſtructure upon Sandy Foundations) is threefold) *Non* animadverſive, *Semi*-animadverſive, *Miſ*-animadverſive) and brings a three-fold effect contrary to Faith, Hope, & Charity; To wit, Perfidy, falſe confidence, and raſh and cenſorious uncharitableneſs: This threefold inadvertency (oppoſite to true Repentance) is the threefold Subſtructure of Antichriſt Senſual, Secular and Spiritual.

And firſt, *Non*-animadvertency is the Subſtructure of Antichriſt ſenſual, or of ſuch Profeſſors as mind nothing (or little elſe) but looſe Profaneneſs: Such were the men of the Old World: They knew nothing (ſaith the Text) till the Flood came, &c. And no marvel; For how ſhould thew know any thing, that minded nothing: *Non*-advertiſts are very Beaſts, both have hearts alike to mind nothing; Therefore both periſhed alike in the Flood: Theſe ſlothful Citizens of Spiritual *Sodom* regard not to read the Scriptures that teſtifie of Chriſt, or Books that unfold the meaning of them: Or they read both, but mind not (through ſenſual levity and folly) to underſtand what they read: Such were the

the Men and Swine of *Gadara*: They cared not to know Chriſt (the living truth) and theſe care as little to know what truth in practice is; So far are they from that, that they mind not ſo much as the proper objects of right-producing Animadvertency, or the Principles of the practice of good manners; which Principles (becauſe little minded by moſt Profeſſors through almoſt a general inanimadvertency) we ſhall inſert in the ſequel: Such *Non*-advertiſts are the Owles of Ignorance, unclean and hateful Birds, that hate the light, and would (were it in their power) utterly extinguiſh it, and deſtroy the Witneſſes of it: For, truth in Doctrine and Manners is directly contrary to the bruitiſh ignorance of *Non*-advertiſts; Therefore they oppoſe both by a direct oppoſition: Yet theſe ſeek ſhelter for their ſins of beſtial ignorance under ſome careleſs Formalities, or in ſome corner of the Court that was caſt out and given to the *Gentiles*; and receive the Seed of Grace like the High-way-ground; let it lye where it's ſcattered, till it's loſt, but it takes no Root there as it did in the Thorny and Stony grounds.

Secondly, *Semi*-advertency is the Subſtructure of ſecular Apoſtacy, or of men minding Earthly things: Theſe Profeſſors (for ſuch as the cauſe is, ſuch is the effect) Worſhip God by halves, do good Works by halves, are half-Chriſtians in ſhew, in deed Heathens; And (though Spiritual *Egypt* owns them) are much like thoſe *Samaritans* that ſucceeded captive *Iſrael* in their vacant Habitations: They worſhipped the Lord, and worſhipped their Idols alſo: And theſe Locuſts are ſuch *Semi*-advertiſts; ſeem to ſerve God by halves, but, in deed, covetouſneſs (which is Idolatry) altogether: They were Men and Women in appearance,

Lions

Lions in practice, winged Horſes in purſuit of their practices; For, *Semi*-advertiſts aſſume ſeveral ſhapes, according to which their evil manners differ: Under theſe men (if I may ſo call them) not only good men, but good works ſuffer Martyrdom: They ſpin many threds of good works, and go on for a ſpace; But their Lions teeth of avarice (before theſe good works be finiſhed) bite in pieces thoſe threds, and lay thoſe good works a bleeding: All their good works are *Opera refuga*, works of Apoſtacy: They begin many and perfect none: For Thorns ſprang up in the Thorny-ground and choaked the good Seed; And theſe are that Thorney-ground wherein Cavils, Slaunders, Quarrels, Miſſuppoſitions, Pretences, Excuſes and Buſie neglect of the beſt things ſprings up and (through Pride and Covetouſneſs) choake every good Work before it be finiſhed.

Pilate was guilty of this ſin, ſo was *Saul*: Both did very much, and then turn'd Apoſtates in not perfecting what they had begun: True Saints are oft guilty of theſe ſins, and pay dear for their *Semi*-advertencies and half performances: For *Moſes* omitted to circumciſe his ſon, *therefore God met him and would have kil'd him*; 'Tis like he lay ſick near unto death. So the Prophet, ſent to *Bethel*, had performed (within a very little) all the task that God ſent him to do: *But a Lion met him and ſlew him*, becauſe he left part (a very little part) of his work undone: Little do many true Saints imagine, that the cauſe of their loſſes, languiſhing ſickneſſes, and, oft, untimely deaths, is, their *Semi*-advertency, cauſing careleſs, half-performances and keeping them back from perfecting any good work: Such Saints can ſcarce be diſcerned, by theirs

Works, from Locuſts and Hypocrites.

Semi-advertency is ſo much worſe then *Non*-advertency, as Apoſtacy is worſe than Profaneneſs, or as, To know and profeſs the truth, and oppoſe it, is worſe than bare ignorance.

Balaam was much guilty of this ſin of *Semi*-advertency, half mindful of Gods command, and half unmindful: Therefore (drawn by the ſtrong Cords of Covetouſneſs) he came, at laſt, to act directly contrary to Gods command: *But an Angel ſtood in his way to kill him*, and he was ſlain, at laſt, for the ſame ſin: But Modern *Semi*-advertiſts (his and his followers Antitypes) are apt to ſtand (contrary to that Angel) in the way againſt the truth to ſtop the progreſs of it, and deſtroy ſuch as do aſſert it: For Covetouſneſs (adjoyned to *Semi*-advertency) is ſoon filled with Canine anger againſt all truth, and chiefly againſt the practiſers of it; and readily complyes with all ſuch (as ſeem Religious) that are moſt ready to ſlaunder and aſperſe them and it; So the Senate of *Phariſees* conſented (as one) to the ſentence of the High Prieſt againſt Chriſt.

Semi-advertiſts extend, at firſt, ſome trivial half performed help to the truth and the witneſſes of it, but after oppoſe it, and deſert or deſtroy them: They hear, read, and pray by halves, or ſo far as to get a Form of Religion, but not the power of it; begin many good works, finiſh none, do half, leave half undone; are half hot, half cold, *which God abhors*.

Judas (when the ſeventy forſook Chriſt) *did not forſake him*, nor was found blame worthy, by the Apoſtles, for about 1260. dayes; But then (through *Semi*-advertency cauſed by Covetouſneſs) turn'd Traytor: what

what Family or Church could be more pure than that whereof Christ was Head? What Doctrine more perfect than that he taught? Yet that Locust lurk't even there: *Semi*-advertists sow pregnant Seeds of perfidious Prodition, Schism and Apostacy even in the best Church-Societies, and endanger to destroy them.

Thirdly, *Mis*-animadvertency (the fruit of Charity-wanting Pride, and parent of the greatest ignorance) is the principal ground of the Spiritual Apostacy, whose Professors (like the *Pharisees*) take the greatest pains to least purpose; pray, hear and read (not by halves, but) amiss; and misapply (through uncharitableness) all their Devotions, Doctrine, Gifts and Parts, to deprave the Truth and destroy the witnesses of it: These search the Scriptures and such Books as unfold the meaning of them, and find in both (so blind and perverse is wicked uncharitableness) that which was never written in either: So the *Pharisees* searched the Scriptures with much uncharitable, blinde, truth-misapplying sedulity, and found there that our blessed Saviour should dye as a blasphemer, which was never written: And those Readers aforesaid might read (through cursory haste, and uncharitable misapplication) my Treatise and find therein, that I made *Luther*, *Calvin*, and all *Reformists* to be the Locusts, which was not written.

*Mis*advertists are readiest to cast their blind bolts of precipitate rashness against Truth in Doctrine and Practice, and the assertors of both: The Stony ground owns them, and they receive the seed of Grace like it: They aspire to the most specious pretences, and seek tegment and shelter in the fairest corners of the Court that was cast out and given to the *Gentiles*.

Herin lyes the Spirit and life of the Apoſtacy of Antichriſt; That men mind not, half mind, or mind amiſs thoſe proper objects of due animadvertency, that are *Principia præcognoſcenda*, the Principles and Grounds of all obedience to God and right to men.

Improbus non animadvertit ut intelligat: A wicked man (ſaith the Text) minds not, or regards not that he may underſtand, *Prov.* 29. 7. Therefore, *Non*advertiſts muſt needs be deſperately wicked, becauſe they know not, nor mind to know, what the Grounds of doing right or wrong are.

Therefore, *Semi*advertiſts muſt be more wicked becauſe they mind but by halves, and ſo to leſs and worſe purpoſe then they that mind nothing: For, thoſe ten *Semi*advertiſt-Spies (*ſent to ſearch the land of promiſe*) gave in part, a good report, but otherwiſe an evil report of it, and of the promiſe of God; which brought ſwift deſtruction upon themſelves, and cauſed that all *Iſrael* (four excepted) were deſtroyed; Whereas *Non*advertiſts (that as bruit Beaſts mind nothing) cannot be ſo guilty of bringing evil reports upon that which is good, or of cauſing ſuch general calamity and deſtruction in States and Churches.

Laſtly, *Miſ*advertiſts muſt be moſt wicked, becauſe they (above all Profeſſors) are moſt fruitful in evil reports: They ſearch the Scriptures and ſuch Books as unfold them and find in both (as the *Phariſes* did) what was never written in either: *You* (ſaith our Saviour) *are of your Father the Devil, and the works of your Father you will do*: Lying Derogation, and worth and Truth-Detraction, in careleſs and uncharitable *Miſ*advertiſts (eſpecially in ſuch as moſt deſire to ſeem Religious) is *ex digito Dæmonis opus*, a more peculiar

peculiar work wrought by the very finger of the Devil in the hearts and mouthes of *Hypocrites*.

This threefold inanimadvertency or careleſneſs to know what Truth is, in practice as well as in Doctrine, is almoſt general, and ſeems to overſpread the Earth as Waters cover the Sea: To know the truth of it; and the dangers of it, if it be true, and how to prevent thoſe dangers is a duty univerſal, incumbent upon all and of the higheſt, and moſt neceſſary concernment to all.

The Prototype Apoſtacy of the Old World was almoſt univerſal: *Noah* Preached an hundred and twenty years, and we read not of one man (more then his own family) that was brought, thereby, to due Animadtency, the ground of true Repentance: I am, therefore very much afraid, that the grand Apoſtacy is more general then men and Saints imagine it to be; I need not name thoſe Texts that denote the Antitype: In that World (as well as in this) there wanted not (no doubt) many Learned men, reputed Religious, if not Famous both for Learning and Religion, and yet the Text ſayes (ſo univerſal was the inanimadvertency of that Type-Apoſtacy) *they knew nothing till the Flood came*, &c. This, therefore (to foreſee and ſhun the dangers of ſuch an epidemick ſin, and that ſin it ſelf of careleſs diſregard, that's the cauſe of all ignorance and impenitence) is *Opus opere dignum*, a work worth all acceptation (as the Apoſtle ſpeaks in another caſe) & of abſolute neceſſity to be ſet about, with all diligence, by all: For it's leaſt ſafe to relye upon Smoak in the mouth of the bottomleſs pit, or upon the Locuſts Crowns of Deceit; And the righteouſneſs of true Saints (too guilty of this ſin of the grand inadvertency and Apoſtacy) is (like

the Oyl in the wiſe Virgins Lamps) but enough (if That) for themſelves only.

The finding out of the Gunpowder-plot was a moſt happy diſcovery; But this diſcovery (to prevent the moſt Dreadful and Epidemick Dangers) is of far greater concernment then to foreſee and prevent the conflagration of the greateſt City or the total deſtruction of any Nation; and admits not a minute of delay by any that's at all animadverſive: We ſhall, a little further examine the generality of the grand Apoſtacy.

St. *Jerom* was a man of a ſerene mind and quick ſight, and ſeemed to be a ſecond *Jeremiah*: For, as *Jeremiah wrote the Hiſtory of the ſad calamities of captive Iſrael*; So St. *Hierom* wrote the beginning of the Hiſtory of Goſpel revolted *Iſrael* with like *Lamentations*: And as *Jeremiah* ſhadowed Type-*Iraels* bondage by a boyling Pot, looking out of the *North*; So St. *Jerom* repreſented Goſpel-*Iſraels* thraldom & Apoſtacy by a boyling Pot, looking out of the *North* alſo: That the boyling Pot in *Jeremiah* was all the Remnant of the whole houſe of *Iſrael*, plainly appears from the Text: *Then the Lord ſaid* (ſaith the Text) *Out of the North an evil ſhall break forth upon all the Inhabitants of the Land*, Chap. 1. 14. And that St. *Jerom's* Pot of Apoſtacy (the whole Goſpel-Church and Saints) was (if conform to her Prototype or Patern) general (of Formal Profeſſors *a toto*, of Saints *a tanto*) cannot be denyed.

And that boyling Pot of deadly broth (which the Prophet healed) did, no doubt, prefigure the general Apoſtacy, grievous miſeries and evil manners of all *Iſrael* in Type and Antitype: There was not one drop of Broth in that Pot that was not deadly bitter and unwhole-

wholeſome, becauſe the bitter fruits of inanimadvertency (miſtaken wild Gourds for good Pot-herbs) were put into it: Careleſs inadvertency and inconformity in practiſe, to Goſpel Rule are the Colocynthes that imbitter and poyſon all good works of Men, Sects, and Saints in the body of Apoſtacy: Nor does long boyling make them better, but their manners more bitter: The Broth was never the better for long boyling till the Prophet healed it, and then there was no more death nor hurt in the Pot: And the healing of this Pot of the Grand Antitype Apoſtacy (if we can but hint that) will, doubtleſs be the healing of the ſad, bleeding Diviſions and evil Manners of all Church-Societies, Sects and Nations.

And why is there ſuch need now of the Balm of *Gilead*? Becauſe the waters of ſtrife in the boyling Pot, beat like Billows one againſt another, and the general practice ſeems but a continued daſhing of divided Sects and Church-Societies, whiles the Locuſts Formal Smoke is magnified, and their Crowns of Deceit moſt admired and miſtaken for true practice: For *Jerubaal* made a golden Ephod, and placed it in *Ephrah*; And *all Iſrael* ſaith the Text (that Apoſtacy was likewiſe general) *went a whoring after it*, which cauſed the ruine of *Jerubaals* Family: So all Profeſſors, and, I might ſay, allmoſt all Saints (*pudet poſſe dici, non poſſe refelli*) run a whoring after the Locuſts Crowns, as it were like Gold; and miſtake them for true Righteouſneſs; which general Apoſtacy hath (the more becauſe leaſt perceived) procured many general calamities and threatens more (if not inevitable deſtruction) to thoſe that perſiſt therein.

And I ſaw (ſaith the Text) *when the Lamb opened one*

one of the Seals, and I heard as it were, the voice of thunder, one of the four Beasts saying; come and see, Chap. 6. 1. *And when he had opened the second Seal, I heard the second Beast say; come and see,* Vers. 3. *And when he had opened the third Seal, I heard the third Beast say; come and see,* Vers. 5. And so the fourth Beast, *Vers.* 7. And what was the cause of this fourfold Call, like thunder?

There was need of it then, and now more: Men were ever inadversive, and most men now mind nothing. *Come and see:* What shall we see? might slothful Professors say: The Prophetick Scriptures (so blasphemous are blind *Hypocrites*) *shew nothing to any*: and what can be gathered from them are but conjectures: we search those Scriptures that shew us the plain way to salvation; but have no leasure to mind useless and uncertain Notions: Thus these filthy *Heathens* tread under their feet the knowledge of those things that are most sacred & of highest concernments to them & to all Nations; nor do such mind at all, things necessary to their own salvation, but forsake the means of their own safeties: For, whiles they thus contemn the Prophetick Scriptures and despise their lowd calls like thunder, they reject the plain, and have no profit by either.

This fourfold call (*Come and see*) was a call to animadvertency, that men might hear, and hearing, obey: There were never more hearers then now, nor fewer that hear: Many hear to no purpose, few hear indeed: Many attend diligently to *Lo here*, and *lo there*; few hearken to those sacred calls of God that call to animadvertency: and what are the fruits of their fruitless hearing? *Faith comes by hearing*, saith the Text; but by their hearing comes strife: Effectual

fectual hearing is like *the ſmall Rain that diſtilleth upon the tender Graſs* and makes it grow, but theſe, by hearing, grow worſe: Fruitful hearing renders men animadverſive to act conform to Goſpel Rule, but Formal Profeſſors, by hearing, become more mindleſs, mind either nothing or what is evil: *Violence*, therefore, (as it was once filled therewith before) *filleth the Earth*: For, what is the (almoſt univerſal) practice of men and Profeſſors but a coaltern colluctation (like ſwelling Waves of the Sea) of Sects againſt Sects and of one Church-Society againſt another, whiles Formal Smoake Uſurps the place of pure Religion, and the Locuſts Crowns are cryed up for true Chriſtian practice. Nor better fruits can they bear, that mind not to know Truth from Errour; that mind not, or mind by halves, or mind amiſs: *Paul* was minded *to know nothing* (nothing in compariſon to him) *but Chriſt and him crucified*; But men and Profeſſors ſeem minded now to know nothing abſolutely: This threefold inanimadvertency (the threefold foundation of the Apoſtacy of Antichriſt and of all evil manners) is, we ſee (as an epidemick ſleep) almoſt univerſal.

Abraham ſlept a deep ſleep and an horrour of great darkneſs fell upon him: And Men, Saints and Sects now ſleep (like that Prophetick-adumbration) a deep ſleep alſo, but do not ſo much as dream, that ſuch a general, deadly Lethargy and darkneſs of inadvertency and Apoſtacy lies upon them: There is, therefore, now tranſcendent need of a four fold Call to animadvertency that men Sects and Saints (as Chriſt call'd *Lazarus* out of his Grave) may thereby live and manifeſt their life by their ready minding of thoſe things wherein their own ſafeties and higheſt concernments chiefly conſiſts.

Eliſha asked and obtained of *Eliah* that *a double portion of his Spirit* (there was need of that then) *might be upon himſelf*: And it hath been and is my daily prayer for all Religious Miniſters and Magiſtrates, that a double portion of the Spirit of God (never was more need) may reſt upon them, that, thereby, they may have a double proportion of power to call u no Animadvertency and ſay (like *thunder*) *come and ſee*, That ſo all Sects, Saints and Heterodox Profeſſors may come and ſee what the Locuſts Crowns, like Gold, are, and what true Righteouſneſs in practice (contrary thereunto) is, what their Smoak of Formal Profeſſion is, and what pure and undefiled Religon (contrary thereunto) ought to be, which come next to be handled.

Fifthly: *And there aroſe a Smoake, and out of the Smoake came Locuſts*, Chap. 9. 2, 3. *And on their heads were as it were Crowns like Gold*, Ver. 7.

[*And on their heads,*] &c. Here's *deceptio coronata*, crowned deceit: Deceit hath its Exaltation in theſe grand deceivers of themſelves and others.

The right ſolution of this Queſtion [*What is Truth*] may ſeem to be the ſumme of ſatisfaction to all Sects, people and Profeſſors: And the diligent diſquiſition of it (that all might know what Truth in Opinion and practce is) is the ſumme of the deſign of this Treatiſe: But here it ſeems (not needful only but) of neceſſity and our prime duty to endeavour to diſcover unto all what the truth of thoſe Gold-like Crowns of the Locuſts is, or (if there be no truth in them) what their deceits are.

The deceits of the Locuſts are in Form and profeſſion. And,

Secondly, In Practice and Power.

Their deceits in Form and Profeſſion are ſhadowed forth

forth by their concomitant Smoake.

Their Deceits in Practice and Power are preſignified by their Crowns as it were like Gold. And firſt,

Their deceits, in Form and Profeſſion, are ſhadowed forth by Smoake: For, All Profeſſion (all Zeal, Prayer, Propheſie) without practice, is but Smoake, whoſe bottom is no where: True practice is the bottom of true Profeſſion, and the ſubſtance, whereof that is but the ſhadow: To ſeem, and not be Religious, is but groundleſs appearance and deceit, and all gifts (be they never ſo great) give no bottom to a fruitleſs Profeſſion: *Though I ſpeak with tongues of Men and Angels*, (ſaith the Apoſtle) *and though I have the gift of Propheſie and underſtand all Myſteries, and all Knowledge, and though I have all Faith and have no Charity, I am nothing*, 1 Cor. 13. If *Paul* (having all theſe) had been nothing without Charity; Then all theſe and all ſtrict Profeſſion and gifts of Prayer and Propheſie (without practice-producing Charity) are, at beſt, but Smoake: What that product is, and what produceth it, claimes our more ſerious care to enquire, in this place.

Faith, *Hope* and *Charity* (the firſt fruits of attentive animadvertency) are (ſubordinate to Chriſt) that threefold Tree of Life that bears the true fruits of all obedience to God, and good manners towards men: That Tree (during the time of the grand Apoſtacy) ſeems like that Tree in *Daniel*, that *was hewn down and had its branches cut off, and its fruit ſcattered*, but it ſhall *bear twelve manner of fruits*, ſaith the Text, *Dan.* 4. 14. *Revel.* 22. 2. We ſhall ſhew here the Series of it, and ſo proceed.

Faith is the Root, *Hope* the Stem, *Charity* is the Branches that bear and extend the fruit of it.

Faith, is Faith, Hope and Charity impreſſive, as the threefold life of the Tree is in the Root.

Hope is Faith, Hope and Charity intenſive, as the threefold life of the Tree is in the Stem alſo.

Charity is Faith, Hope and Charity expreſſive as the threefold life of the Tree is, likewiſe, in its Branches. And firſt,

True Faith is Faith, Hope and Charity impreſſive; For, Faith, without Hope and Charity, is but a falſe pretence.

Hope is Faith, Hope and Charity intenſive; For, Hope without Faith and Charity is but Smoak.

Charity is Faith, Hope and Charity expreſſive; For, Charity without Faith and Hope, is but (like Locuſts Crowns) a Crown of deceit.

Faith works in Hope, by Charity.

Hope works from Faith, by Charity.

Charity works from Faith and Hope.

The fruit of this threefold Tree is true Chriſtian practice.

We have ſhewn what the deceits of the Locuſts are in Profeſſion: we ſhall now ſhew what their deceits are in Practice.

Secondly, As the deceits of the Locuſts in Profeſſion are figured by Smoake; So their deceits in Practice are ſhadowed forth by the falſe appearances of Crowns like Gold: Crowns of Gold, in Scripture, are Hieroglyfick-intimations of Equity, and Emblems of Righteouſneſs; But the Crowns of the Locuſts are deceptious appearnces of true righteouſneſs and moſt contrary to it.

And

And what's moſt like Gold, and moſt contrary to it? Nothing is more like it, and leſs the ſame, then Straw: The Locuſts liberality (though it look like Gold) is Chaff or Straw for levity, and withall, ſo dilatory, that it tends to deſtroy thoſe that receive the deceitful benefit of their ſeeming good works: Their Crowns are made of Gold-like Straw, which many beſides them, miſtake for pure Gold. But becauſe, *Contraria, juxta ſe poſita, maxime elucęſcunt*, contraries appear clearеſt by being ſet together) we ſhall here handle the Locuſts deceits in practice, and true Chriſtian practice; and (that the difference betwixt both, may better appear) compare both together.

The Righteouſneſs of Locuſts (as is the Righteouſneſs of all *Hypocrites*) is clipt, dilatory, or accompanied with cenſorious inſolence, or performed by halves, or however, inconform to Goſpel-Rule. But true Righteouſneſs in practice is not dilatory, defalked or performed by halves, or inconform to Goſpel-Rule: For, The Kingdom of God muſt be a Kingdom of Righteouſneſs, and the Streets of the holy City ſhall be (not Gold-like-Straw, but) pure Gold, *Revel.* 21. 18. That is, All the wayes and works of her inhabitants, ſhall be right in practice, conform to Goſpel-Rule: And wherein conſiſts this conformity?

Truth in practice is a Quadruplex conformity, and (containing theſe gradual parts) is

Incomplex.
Complex.
Triplex.
Quadruplex.

Truth *Incomplex* (Derivative) is a Conformity; *Eſt conformitas rei cum principiis a quibus orta eſt, vel, eſt ipſius* *Alſte. Metaph.*

ipſius rei veritas : A Conformity in itſelf with its own Principles.

Swarez. Metaph. *Complex* Truth is a Conformity; *Eſt Conformitas* (ſaith *Swarez*) *judicii cum rebus, unde provenit, ut res ita vere dicantur ſicut judicatæ*; It's a conformity of the judgement with things, whereby they are rightly called as they are judged to be.

Veritas triplex (Truth *triplicit*) is a threefold Conformity, & more comprehenſive then the two former; it comprehends *Incomplex* and *Complex* Truths (Conformity of things in themſelves, and of the judgement with things) and is itſelf a conformity alſo of the will with both: And, therefore, in truth *Triplicit* is firſt, Truth *ſimplex*, which is the firſt Principle of true Practice, and the Extrinſe Subject of true Righteouſneſs, The mind of man is the intrinſick, And

Secondly, Therein is Complex-Truth (*conformitas intellectus cum rebus*) a conformity of the judgement with things, wherein practice-producing animadvertency muſt of neceſſity, be firſt verſant: For, *De ignotis nulla agendi ratio*; There can be no right of Action, where there is no right underſtanding of the Incomplex Principles of true Righteouſneſs, or of things to be done. And

Thirdly, *Truth Triplicit* comprehends a third Conformity; *Eſt conformitas* (*non ſolum rei in ſe, &, cum re, intellectus, ſed*) *voluntatis etiam cum rebus agendis*; It's a conformity of the Will, as well as of the Underſtandng, with cauſes or things to be underſtood, willed and done, whereby they are willed as they are rightly underſtood: This is that Truth in the inward part, which God loveth; (*Thou loveſt truth in the inward part*, Pſal. 51. 9. becauſe (not only the intellect, but) the Will

Will is, therein, conform to Goſpel-Rule and Gods command: But God worketh to will and to do; Not only to will, but to do. And therefore

Fourthly, True Righteouſneſs, or truth in practice, is *Quadruplex*; And this is moſt comprehenſive; It comprehends Truth *Incomplex*, *Complex* and *Triplex*: And is itſelf (above all theſe) a Conformity: *Eſt conformitas (non tantum intellectus & voluntatis, ſed &) Actionis cum rebus agendis*; It's a conformity (not of judgment and Will only, but) of Works with the Incomplex Principles of true practice or extrinſick ſubjects of true Righteouſneſs.

The Extrinſe Subject of true Practice, or firſt conſiderations of due Animadvertency to do right, are theſe: *A Quo, Quid, Cui, Quantum, Quoties*; To which we may add *Quomodo*; Though that (comprehending, in ſome ſort, the five former) is oft interſerted in the handling of them. And firſt,

A Quo, That is, Such as ſeek to be ſincere muſt conſider (and how far it concerns themſelves) who are moſt fit to hold forth Judgement, Merey, Faith: For all (though all muſt endeavour it) are not alike able to do it.

Secondly, *Quid*, what recompenſes (*Pœnam vel præmium*) are right to retribute.

Thirdly, *Cui*: To whom puniſhments, and to whom the rewards of well doing, are due.

Fourhly, *Quantum*; How much puniſhment or reward: For, *Peccata non ſunt æqualia*: Offences are not alike, nor good Works or deſers equal.

Fifthly, *Quoties*; How oft Judgement, Mercy and Faith muſt be held forth to the ſame Men, Saints, Sects, or diſſenting Bretheren.

David

David had reſpect to all the Commadements of God, And all, that reſpect his Commands, to Practiſe right, muſt have due reſpect, at leaſt, to theſe five or ſix (*principia præcognoſcenda*) Principles of Incomplex Truth: Therefore true Righteouſneſs in practice comprehends firſt, Truth Incomplex; for without that, there can be no Truth Complex, becauſe there can be no conformity of the Intellect with thoſe outward Principles of true practice, if they are not known; For, Complex Truth (*Hæc menſura rei eſt in mente vel Ore loquentis*) is the true meaſure of things in the mind or mouth of man: But Incomplex-truth (*eſt menſura rei in ſe*) is the meaſure of every thing in itſelf; wherefore, where no ſuch thing is, or (if in being) is not known, there can be no Complex-truth or knowledge ſo much as of any outward Object or Ground of true Righteouſneſs. And therefore

Secondly, True Righteouſneſs comprehends Complex-truth, becauſe it's a conformity alſo of the Will; And there can be no conformity of the Will with the Intellect without Complex-truth; Becauſe the mind of man can never will that rightly, which it does not firſt truly underſtand.

Thirdly, True Righteouſneſs in practice comprehends alſo *veritatem triplicem*, a threefold Truth; becauſe it's a conformity of Action with a right informed-will and intellect: For, Actions can never be right in practice, unleſs the Will that works them, and the Intellect that guides the Will be conform to (*principia veritatis præcognoſcenda*) thoſe Incomplex principles of truth in practice, that are the firſt outward matter of true Righteouſneſs: And therefore

Fourthly, Truth in practice is *Quadruplex*; Or a con-

conformity of Actions with a right-informed Will and Underſtanding: That is, A conformity of all three, (Will, Underſtanding and Actions) with the Incomplex Principles of Truth in Practice.

Thus we ſee that true Chriſtian Practice muſt be (of neceſſity unavoidable) a Quadruplex conformity and, therefore, not be (like Locuſts Crowns) Works of deceit and ſloth, but a Syſtem of Animadvertency verſant in more Noble Actions of Berean ſedulity and fidelity: In which true practice (though it be a work, by the beſt Profeſſors, of arduous acquiſition) even the conformity of the Intellect with the Incomplex Principles of Practick-truth is the gift of God to ſuch as ask it as they ought: For God is the giver of Wiſdom to ſuch as rightly ſeek it, *And every good and perfect gift cometh down from God*: But Truth Triplex and Quadruplex (or the conformity of Will and Works with the ſaid firſt Grounds of true Righteouſneſs is, more eſpecially, the work of God, who *worketh to will and to do*. This is that Gold (or the more viſible manifeſtation of it) which God exhorteth the Church of *Laodicea to buy of him to make her rich*; That Gold, whereof the rich Crowns of all true Saints (as they are viſible to men) are (or rather ſhall be) made; And ſhall be that pure Gold, that ſhall pave the Streets of the holy City, *Revel.* 21.18. But

The Locuſts have upon their heads as it were Crowns like Gold: As it were like (in Deceit and appearance and, in deed, moſt unlike) unto true Righteouſneſs: For, Their Righteouſneſs of deceit is either dilatory, or defalked, or inſolent, or raſhly cenſorious, or otherwiſe inconform to the right Principles of Truth in Practice: And, therefore, it is (though it look like Gold)

light as Straw, if lay'd in the Ballance.

This Straw-like levity of Love and Works (which we find in the Locuſts) hath ever been the ſwift Subverſion and perdition of all perſons and places (true Saints ſcarce excepted) that have periſhed upon Earth.

Belſhazzar was laid in the Ballance and found wanting: How wanting?

His, his Princes and Kingdoms, Judgements and Works were found wanting in weight: Therefore, he loſt his life, *And his Kingdom was tranſlated that very night.*

Eli (a true, but too careleſs ſervant of God) *was laid in the Ballance and found wanting*: And how did *Elie's* good Works want weight? *His ſons ran into a ſlaunder and he ſtayed them not*: His reproof ſeemed fit from a Father, for ſuch Offenders, but it wanted weight, was too mild; Such ſins deſerved more ſharp rebuke and ſeverer Diſcipline: Therefore God cut him off and all his Off-ſpring not leaving one alive: But true Saints themſelves (in theſe times) think it no ſuch great ſin to be wanting in all good Works; Either their Promiſes want performance, or their Profeſſion wants practice, or their Practice is wanting in conformity to the Incomplex Principles of Truth in Practice: Nor will they be reproved, nor reprove others; except perhaps, as *Eli* did. They (like him) ſtay very few (by the reproving of them) from running into ſlaunders, They evidence not clearly what Truth is, nor diſcover ſin, but earneſtly declaim againſt it, and are, very much ignorant of it: They convince not Diſſenters, convert not the Diffident, reclaim not the Diſobedient, ſtay none, or very few, and they themſelves will

will ſcarce be ſtay'd (by juſt reproofs) from running into Errours in Faith and Manners; That is little their ſtudy or care. Their Studies are verſant about things of much higher concernment, and they mind more ſerious matters: Such levity of Love and Works and Inconformity in practice to Goſpel-Rule is (or next to it) the ſmoake of the Locuſts.

Babels penultimate Antitype (*Rome* partly *Heretical*, but chiefly as *Orthodox* Apoſtate in Manners) was laid in the Ballance and found wanting (wantinng in the weight of her former graces, in the worth of her firſt works) She fell from being moſt fruitful in well doing to be *a Cage of every hateful Bird*; Therefore, *Her plagues came in one day*; *Death, Mourning, Famine, Fire, &c.* I might produce many Preſidents; As the fall of *Pharaoh's* ſervants, *Sodom*, *Jeruſalem*; And indeed, all places and perſons that have periſhed, have had this levity of Judgement, and works, the cauſe of their perdition: Therefore, It requires our ſpeedy diſquiſition to find out what this dangerous levity (that brings ſuch ſwift deſtruction) is, that we may (with all diligent care) avoid it, and find out that ſubſtantial Gold of ſound Judgement and ſincere Obedience, which ſhall be (ſubordinate to Chriſt the Rock of ſafety to Ages, and ſupport of all Princes (and people.

Levity in love and Works is *Senſual*, *Earthly*, *and Deviliſh*. And firſt, Senſual.

Senſual Profeſſors (filthy *Sodomites*) make ſubſtantial Truth, ſober Advice, and ſincere Obedience, matters of extream Laughter; So *Lot ſeemed to his Sons in Law as one that mocked*, or made ſport; And this makes all their ſins ſo far incorrigible: Theſe Profeſſors (though they ſcarce can be ſo called) can condemn any man

(*O horrendum, beſtiale!*) before they hear him, any Book before they read it; and the Grounds of their ſuch ſolid Judgements is their trivial Levity of laviſh petulancy.

Sodom ('tis not ſaid ſhe gave no Alms) *ſtrengthened not*, by giving, *the hands of the poor*; And her Antitype (Such *Sodomites*) do the ſame; give, perhaps, but (by giving) ſtrengthen not the needy.

Theſe men grow daily (as they grow in years) not in Grace but Wit; And that Wit is only extream Folly: Theſe wild Beaſts are but ſenſleſs Riſibiliſts, and their Judgements and Works ſo light, that they are not worth the weighing of them; But God will lay them and their works (as he did revelling *Belſhazzar*) in his ballance.

Secondly, The Judgements and works of Earthly-minded Profeſſors (ſeeming more ſolid) are much lighter: Their levity is leſs ſeen and longer before it be diſcerned; So *Pilate* heard and examined (ſeemed duly to examine) our bleſſed Saviour, found no fault in him, and then (through Earthly Intereſts) condem'nd him to be put to death; whereas filthy *Sodomites* (profeſſors ſenſual) are not fit nor able to examine any man, ſcarce with any appearance of Sedulity: Their volatile petulancy and levity of folly permits them not to be ſo ſerious or induſtrious; Or (if they have ſo much ſobriety as to examine any man and find him faultleſs) they are not, uſually ſo wicked (with *Pilate* and ſecular Profeſſors) as to condemn him: For, it is not ſo much Senſual as Covetous and Earthly Intereſts that tend to condemn the Truth in deed, and the witneſſes thereof to Death: Their Doom (the Sentence of Men Earthly-minded) falls (far above the bolts of filthy *Sodomites*) heavier upon the Truth, and the Witneſſes

of

of it at laſt, though they ſeem greatly to favour both at firſt.

For, their levity of Love and Works (being leſs ſeen) is longer before it be diſcerned: So *Judas* was Earthly-minded (*a thief*, ſaith the Text) long before he was found out, nor was he perceived by the Apoſtles for about 1260. dayes, but then that Type-Son of Perdition, and the Myſtery of Iniquity in him was revealed; His love to the Truth, Loyalty to his Maſter, Charity to men, and care of the poor was laid in the Ballance and found wanting.

The Levity of the love of Earthly-minded Profeſſors is diſcovered by the outward indices: *Angustum pectus*, *parca manus*; Narrow hearts, hands not enlarged: Their rewards are ever inconform to the works of the well deſerving, or dilatory to deſtroy them; Their grand pretence for their ſo doing, is their great buſineſs both Secular & Sacred: So *Ahab* (a Type of Antichriſt) was buſie (*here and there*, ſaith the Prophet) and by means of that buſineſs, minded not the command of God, loſt his Kingdom thereby, and deſtroyed himſelf and his family for ever.

So Secular Antichriſt (*Ahabs* Antitype) is not aſhamed (no more then *Ahab* was) to make the pretence of much buſineſs his plea againſt Obedience: For Earthly minds (full of worldly buſineſs) exclude the teſtimony of the Truth (at leaſt in Works) and all due regard to the witneſſes of it. Therefore Men Earthly-minded (Secular Antichriſt) may be well known by their accumulating ſuch buſineſs as arms them with ſufficient excuſes againſt the practice of good manners: Their buſineſs is either Secular for Earthly Intereſts, or ſeeming ſacred for ſecular ends: Therefore,

There's

There's no weight in all their good Works of which the beſt are ſtrangled with a ſtrait hand, and (being laid in the Ballance) are found light like the Crowns of the Locuſts. But

Thirdly, The levity of Profeſſors proud and Phariſaical (being moſt light) is more traductive and deviliſh; Therefore, they can cenſure (not as *Sodomites*, but as it were in ſobriety) before they ſee cauſe, condemn before they know whom or for what: They can readily ſay (with Apoſtate *Julian*) *Legi, Cognovi, Damnavi*: *Legi*: Here's ſome labour (loſt labour, the worſt labour) *Cognovi*, Here's ſome profit (a man would think) of their pains (pains to no purpoſe, pains without profit) *Damnavi*; Here's the curſed, truth-condemning fruit of proud Profeſſors, the fruit of all their pains in reading, the reſult of all their acquiſitions; They only dream they know (as ſome Prophets did) and diſcern nothing: Therefore (as *Balaam* could not be ſtopt in his courſe to curſe *Iſrael*) theſe cannot be ſtay'd by any courſe, from raſh-cenſuring: The *Cataracts* of raſh condemnation fall (not to be, by any force repelled) from the high præcipices of Pride and Ignorance, and are the infallible Characters of Locuſts and Hypocrites: They are ever moſt buſie, and their buſineſs is about (they think) things ſacred, but ſerves only to *deceive and be deceived*: In a word; Their good works are ſo light that, in ſubſtance, they are but words, of which none are good, but in appearance and deceit.

The levity of the Righteouſneſs of the Locuſts and others, conſiſts in their Inadvertency or want of care to conceive and obſerve thoſe Principles aforeſaid, of Incomplex-truth (*A Quo, Quid, Cui, Quantum, Quoties*) whoſe neceſſary conſiderations (being but hinted before

before) here fall under our further examination. And First.

A Quo, Or from whom what Truth in practiſe ſhould chiefly proceed : *Silver and Gold* (ſaid *Peter*) *have I none, ſuch as I have, I give : Riſe up and walk*, Acts 3. From ſuch as have no Silver nor Gold, neither is due, Nor muſt we expect that ſuch as have no Spiritual uſe of any Limb themſelves ſhould afford the means to make others walk in right Obedience to God and good Works to men: No man (though many pretend it) gives that to another, which himſelf hath not to give: But it's a duty univerſal, from all, *to do good to all*, which that they may do, they muſt firſt have, or ſeek to have, the gift of ſo doing from the hand of God. But Locuſts conceive not themſelves greatly concern'd in the diſcharge of any ſuch duty : *Quid hoc ad nos? what's this* (ſay they) *to us?* They are otherwiſe buſie in ſerving God, and their beſt ſervice is but ſome blind, careleſs fragment of Obedience, void of conformity : This Righteouſneſs is no Fruit of the true Vine, but the wild Grapes of deſperate Deceits; An Agreſt Righteouſneſs growing upon every Hedge (Heathens, or Hereticks) For many Turks, and Papiſts (as well as Locuſts) think it ſufficient to declaim in general, againſt ſin, and (out of a ſtrict, blind zeal) to call for, and excite unto Repentance, but in particular ſhew not, nor know what ſin is, nor what true Repentance meaneth : But (as it's the property of all blind Hypocrites) it's their Practice to ſeem to impugne, with violence in their Doctrine (& ſo they ſhould do) ſenſual Profaneneſs; but never lift up their little finger againſt Secular and Spiritual wickedneſs, which (cloſly vailed under ſtrict Forms) they miſtake for *the power of godlineſs*, and count that

to

to be the richeſt piece in their Crowns of Righteouſneſs: Wherefore (having *as it were Crowns like gold*) they think it leaſt belongs to them of any to labour to get Crowns of Gold, or to diſtinguiſh betwixt Truth and Deceit: Truth therefore in practice is no part of their *Quid*, nor do they make the practice thereof (being ignorant of it) any duty from them. But

Secondly, *Quid*; The *Quid*, or what True Saints ſhould ask of God and give to men, is gold: *I counſel thee* (ſaith Chriſt) *to buy of me gold, that thou mayeſt be rich, and White Raiment that thou mayeſt be cloathed*, Rev. 3. 18. To wit; The gift or power to practiſe ſuch works as are not found (like the Crowns of Locuſts) wanting in weight; that are not dilatory, nor defalked, nor done with unwilling minds, but conform to the Incomplex Principles of Truth in Practice: But the Locuſts *Quid* is Gold like Straw of deceit, good Works delay'd, done by halves, or with an unwilling mind, or mixt with inſolence or moroſity, or otherwiſe, inconform to the Principles of Truth in practice.

I counſel thee to buy of me gold, &c.] And muſt men buy the free gifts of God? God is bountiful, but men muſt buy *every good and perfect gift* of him: Such gifts are ſeldom purchaſed without much pains and coſt; So the man, that found a Treaſure in a field, *ſold all that he had, and bought that field*, Matth. 13. 44. But Locuſts love money too well, and are too lazy to purchaſe ſuch gifts with much pains or charge. But

I could wiſh (to counſel them unworthy) that all true Saints and Sack-cloth witneſſes, would give due attention to the counſel of God, *and buy of him Gold that they may be rich, and white Raiment to be better clothed for ſhame*; and not be (like *Laodiceans*) extream

poor

poor and naked: And I could wiſh that Locuſts and Hypocrites (whough! they are buſie, and mind matters of an hundred times higher concernment) would do the ſame: But their ſmoaky ſervice to God is ſufficient (the chief good) they think, and count their Crowns of deſperate deceit to be the moſt ineſtimable Treaſure: Such Treaſure, ſuch Service is the Locuſts *Quid*.

Thirdly, Their *Cui*: They little care whom they hurt, and mind not much to profit any: They are oft kind to their kin, which kindneſs ſeldom falls due till after death: They have, however, gifts to gratifie the rich, and rewards for ſome of their own Societies.

And they that dwell upon the Earth ſhall ſend Gifts one to another, Apoc. 11. 10. Theſe gifts were no good Works, nor this kindneſs Charity, but a commutual, corrupt gratifying of the moſt wicked members of the body of Apoſtacy.

One to another: This is *Philautia*, ſelf-ended Charity, and the kindneſs of Hypocrites: To thoſe of the ſame Stock, Kin, Sect; The Phariſees did ſo: But true Charity opens her hand wide to the poor in want; to good and bad, to ſtrangers in diſtreſs, to Profeſſors of contrary Opinions; but, eſpecially, to the well-deſerving.

Be not overcome with evil, but overcome evil with good, Rom. 12. 21. And is doing good the way to vanquiſh? or good Works weapons to overcome?

I anſwer; Good Works are the beſt weapons to overcome Sects and diſſenting brethren: Overcome, therefore, their Errours in Doctrine by undeniable dilucidations of ſacred Truth; Overcome their Manners by manners contrary (by kindneſs, mercy and goodneſs)

ſend thy gifts even to Locuſts and Hypocrites (not, as they that dwelt upon the Earth did, to encourage one another in doing evil, but) to win them with good, to unity of Faith and true Obedience: Let thy kindneſs convince their uncharitableneſs; Thy Manſuetude their mercileſs inhumanities; Abandon Rigour, baniſh cruelties; *Be not overcome with evil, but overcome evil with good*, as the beſt way to win thy worſt Enemies, and the moſt effectual means to convince and convert Infidels, Sects, and diſſenting Brethren.

The wiſe and ancient Councellours, that ſtood before King *Solomon*, gave ſome ſuch Counſel to his ſon: For, This way, *of overooming evil with good* (the Errours and evil Manners of Enemies, Sects, and Diſſenters) is **Sophia-Chirurgorum*, the Balſame of Wiſdom to heal the bleeding wounds of the Goſpel-Church and Chriſtian-States; whereas the contrary Counſel of the young, raſh, heady Councellours procured the final Rent and Revolt of the ten Tribes: And the like contrary Counſels cauſe and continue like, ſad Rents and Diviſions in the Church of God. I ſhall here but briefly ſolve two Queſtions, and ſo proceed. Firſt,

* *Flix-weed.*

Whether the ſuperfluities of *Nabals* Feaſt were more due to his Sheep-ſhearers than to *David*? That Feaſt, in *Nabals* judgement (and he was a Fool) was due to his Sheep-ſhearers, and no part of it to *David* that defended his Flocks, and his ſervants that kept them: So Locuſts and Hypocrites judge nothing due to faithful Shepherds that feed Chriſts Flocks by ſound Doctrine, and, chiefly by good example: For Truth-practiſing Miniſters are the beſt Preachers, though their gift of Vocal Propheſie were very weak and mean:

But

But any Sycophant and pretender (not true Proficients) is the Locuſt's *Cui*, to whom (in their account) the rewards of the well deſerving are due.

The ſecond Queſtion is this: Whether that Oyntment wherewith *Mary* anointed our Saviour's feet, was due to him or to the poor, *Joh.* 12. 3. It was the judgement of *Judas*, that it ſhould have been ſold, and the price given to the poor: So, Locuſts and Hypocrites are of the ſame judgement with *Judas*, that no recompence is due to the beſt deſerving, but take as great care, as he did, of the poor.

The poor (though that be uſually, far from them) ought to be ſufficiently provided for; But the well-deſerving have moſt right to juſt rewards: *The time* (ſaith the Text) *is come that thou ſhouldeſt give reward to thy ſervants the Prophets, and to thoſe that fear thy Name, ſmall and great*, Revel. 11. 18.

Theſe, and what is profitable and honeſt (to promote and practice it with fidelity) ſhould be (a duty chiefly incumbent upon Magiſtrates) each true Chriſtians principal *Quibus* or *Cui*: But the Locuſts *Cui* is the proud Hypocrite, whoſe practice is Formal Smoake and Deceit: They are ever great pretenders (like *Judas*) for the *poor*, and the *poor* receive leaſt from them.

Fourthly, Their *Quantum* holds no proportion with the Principles of Truth in Practice nor conformity with equity: And what's the *Quantum* of the Locuſts liberality?

It's uſually (ſeldom other) thin and withered, like the Corn of *Egypt*, when ſeven years drought had dry'd the Land; And ſometimes (leſs uſual) it's more large than the true Chriſtian's *Quantum* needs to be: For, the true Chriſtians *Quantum* is *quantum ſufficit*; But the Locuſts *Quantum* is *quantum deſtruit vel deficit*,

ant dando parca manu vel cunctando: The true Christians *Quantum* of pains or charge is (provided that may stand with other Incomplex Principles of Right) so much as may perfect every good work, and recompense the doers of it: For he is not bound to extend sufficient to the poor, or to perfect (actually in his own person) every good Work, that hath not sufficient to sustain himself: But the Locusts *Quantum* (wanting weight) falls short of perfecting good works and damnifies or destroyes the doers of them; Or else it's the deceitful bounty of liberal Donations (lost by delayes) that, therefore, destroys both, with greater deceivableness of unrighteousness; So it was foretold of the false Prophet (*the Son of perdition*) that *he should wear out the Saints of the most High*; not so much, perhaps, by retributing sparing recompenses, as by delaying large Donations, till they lose their benefit, and thereby destroy the receivers of them.

The Question is not, therefore, how much pains or charge for measure or magnitude, but how much for sufficiency, is expended (and how opportunely) to relieve the poor, to recompense desert, to advance good works, as we see in the good *Samaritan*, and in *Elishaes* supplies of Oyl to the Widdow in want: For, the Locusts *Quantum* may be as large as *Solomons* Donations to King *Hiram*, who gave him twenty Cities; Or as *Herods* expences, who rebuilt (at least repaired) the Temple of God; Or as the *Pharisees* Alms, when they caused Trumpets to sound before the loaded bearers of their liberal bounty: Such bounty (though it seem large and liberal) is not the true Christians *Quantum*, which must be the product of due animadvertency, and have diligent respect to all the Principles of Right in practice:

practice: But *Herod rebuilt the Temple of God*, and ſought to kill Chriſt, the living Temple, who ſhould have been the principal *Cui* of his love and liberality: So the *Phariſees* gave large Alms, in appearance, to the poor, and they themſelves devoured poor Widdows Houſes, who ſhould have been the *Cui* of their Mercy and compaſſion: Such bounty, ſuch liberality is the Locuſts *Quantum*.

The *Jews* (when an Horſe or Ox fell into a Pit or Ditch) did not uſe idle praiſe, or empty pity; But the *Quantum* or proportion of their pains was ſo much as ſerved to pull him forth; So the *Quantum* of Relief, which men ſhould extend to the poor, Fatherleſs, or to ſtrangers in diſtreſs ſhould be ſo much as may ſerve (if poſſible) to draw them out of the Pit of their preſent wants and diſtreſſes; Otherwiſe they ſhew leſs mercy to men, and, perhaps to Saints, then the *Jews* themſelves did to their Beaſts: But the Inadvertency of men is ſo general, ſo great the grand Apoſtacy, that if any good work, or the doer of it, fall into a Ditch, there may it ſtick, there may he ſtay; Locuſts will not, nor ſcarce will true Saints, take due pains to pull forth him or it. But

Locuſts (in part like men, in part like beaſts, as the Text ſhews) practiſe, commonly, by pieces and half performances; Wherefore (as lying *Ananias* kept back part of the price of his poſſeſſion, ſo) they commonly, keep back part of the rewards due to the well-deſerving, detain part of that Teſtimony which ſhould be given of them: Therefore, *They witneſs not the truth*, or witneſs it partially or falſly in anothers praiſe, proportion recompenſes with like partiality; And, as *Gehazi* hid two Talents (taken by ſiniſter deceit) to enrich

enrich himſelf, ſo they (no leſs greedy) ſurreptitiouſly derogate part of the praiſe and rewards of the faithful witneſſes to advance themſelves, or advantage their own Deſigns by ſuch thieviſh depredations. But

The due and full *Quantum* of pains and charge (neceſſary to perfect any good work, requiſite to commenſurate the works of the well-deſerving is (as (it was the judgment of *Judas*) in their judgements, loſt labour, waſte expenſe, pains and charge caſt away: In a word, Their Alms and equity are uſually (*Calabri xenia*) Gifts and Rewards ſo trivial that they trouble, or ſo dilatory and defalked that they deſtroy the Receivers of them.

Fifthly, *Quoties*, Or how oft men muſt practiſe, towards all, truth conform to its Incomplex Principles.

But here we ſhould firſt, further enquire, what thoſe Incomplex Truths (that are the Original matter of all equity in practice) are.

I anſwer; They are, *Cuiq; ſuum in ſe*, or that *meum & tuum*, in itſelf, that is due from every man, to God and man. For Example.

Eliphaz and his two friends ſpake not of God the thing that was right like his ſervant *Job*: Ther's *Res recta, de Deo, dicenda.*

Secondly, *David* deſerved (both in word and deed) *well at the hand of Nabal*: There was (*Res recta dicenda & agenda*) that Incomplex-right, or due debt, which ſhould have been both ſpoken of, and done to *David*, but both omitted.

Thou ſhalt not muzle the mouth of thine Ox, &c. Ther's (*Res recta agenda agentibus*) the thing which is right, or the due debt to the induſtrious.

Do

Do good to all, *Gal.* 6. 2. That is; Do unto all men, good conform to the Incomplex-grounds of doing good, at leaſt let that be really intended: Their (*Res recta agenda univerſis*) the thing which is right or the Debt due to every man: we ſhall touch theſe briefly. And firſt,

The indignation of God was kindled againſt Eliphaz *and his two friends*: why? *Becauſe they ſpake not the thing that was right of God, nor of his ſervant Job*: And why did they not ſpeak the thing that was right?

Becauſe it was Incomplex of itſelf (or a Debt due, but unknown to them) and they, poſſibly, did not ſtrive nor faithfully endeavour to make it complex: That is; Did not labour (with due induſtry) to know the thing that was right, without which they could never ſpeak it: And this is the Epidemick Deceit (though moſt prevalent in Locuſts and *Hypocrites*) of men, and, too much, of men Learned and Religious; They labour not (at leaſt not ſo much as they ought) to make the thing, that is right in itſelf, complex or to come to the right and full knowledge of it, but buſie themſelves (and that in the firſt place) about many words of impugnation againſt the thing that is right: Thus (by this raſhneſs) they render themſelves more unrighteous then meer Heathens, and kindle the indignation of God (to their ſwift deſtruction) againſt themſelves.

Secondly, *The indignation of God was kindled againſt Eliphaz and his two friends*: And why againſt them?

Not only becauſe they made not the thing that was right (though for that in the firſt place) complex, but becauſe they made it not triplex, or wrought not a conformity

formity of the Will and Affections to the thing that was right, which they could never practiſe without making it firſt complex: For, *Ignoti nulla cupido*; No man can attain the love of the truth, or make a conformity of his Will and affections to the thing that is right, if he firſt make it not complex, or (through covetous or careleſs inadvertency) care not to come to the knowledge of it: *And this is condemnation; That light is come into the word, and men love darkneſs.*

Love darkneſs]: That is, Love ſlothful inadvertency, For men-inadverſive are men of dark minds, not differing much (if any thing) from beaſts: Therefore; That ſo great (the greateſt) *Remora* to all Righteouſneſs and true practice might be removed, we briefly hinted before the order of the working of thoſe three Fundamental Operative Graces, that work due animadvertency, and are wrought by ſome (but more remiſs) degree of it.

Theſe three Operative Graces (*Faith*, *Hope* and *Love*) are all three (as we ſhewed) in each; and each, without all three, is nothing: All three (wrought by animadvertency) work it; and by it, reciprocally, with greater power: Therefore it muſt be, radically, a part in, and the Operative Power of, all three. For,

Faith works by Love: That is; by Animadvertency; For men mind what they love, and love what they chiefly mind: Love and Animadvertency, in this ſenſe, ſeem *Synonymous*, and it to be the Operative Vertue in *Love* or *Charity*.

Faith works by Love or Animadvertency, firſt, Humility; *For God giveth Grace* (a greater degree of it) *to the humble*; But Locuſts and Hypocrites are too proud to practiſe right conform to Goſpel-Rule; cannot (like *Cain*)

Cain) ſubmit to be their Brothers Keepers, nor admit of animadvertency, but cenſure before they conſider, and condemn before they examine the Incomplex grounds of their ſo doing.

Secondly, *Faith* is mindful to work a care to conſider that right that is due to God and man; Not like that of *Pilate* (who asking *what Truth was*) went forth without due purſuite of that neceſſary Diſquiſition; But true Faith works (ſhould, at leaſt work) a full and perfect enquiry after that which is right to every man until it amount to a true conformity of the underſtanding to that right.

Thirdly, True Faith works a real Conformity of the Will to Right known (not like *Agrippa*'s half willingneſs, but) to do it without delayes or defalking.

But,

Secondly, *David* deſerved great praiſe and good recompenſe (but found neither) from *Nabal*: And why did not *Nabal* both ſay and do the thing that was right?

Becauſe *Nabal* did not care to make that incomplex-right, complex, or to come to the knowledge of it; at leaſt, not to conform his Will and Affections thereunto: Therefore was *Nabals* practice and comport, moſt wicked and fooliſh: And ſo muſt their practices needs be, that are profanely careleſs, like *Nabal*, to take pains to make that which is right, complex; and complex-right, triplex; and triplex truth Quadruplex; or to conform their Wills and Actions (as well as their underſtandings) to that which is right: *Ratio eſt una, eademq;*: There's the ſame neceſſity and ſeries to be obſerved in doing right to the induſtrious, to the well-deſerving, and in all practice of true Righteouſneſs.

Therefore, The Locuſts practiſes (wanting this care) are *confuſion and every evil work*; They are too proud or worldly, to take pains to know what true Chriſtian practiſe meaneth; Too buſie about ſerious impertinences to go about it; Too ſlothful and careleſs to make themſelves capable of knowing or doing of it.

We come now to ſhew; What the true Chriſtians *Quoties* is; Or how oft good works (wrought, in ſome meaſure, in a right frame of a Quadruplex conformity, for otherwiſe they can never be good) muſt be done to the ſame man (man of Merit, or in Miſery) and to every man: To which I anſwer.

How oft ſhall my Brother ſin againſt me (ſaid *Peter* to our bleſſed Saviour) *till ſeven times? Jeſus ſaid unto him; I ſay not until ſeven times, but untill ſeventy ſeven times*, Mat. 18. 21. Every true Chriſtian muſt forgive his offending brother ſeventy ſeven times: That is: As oft as he humbleth himſelf: So oft he muſt forgive, and give (if need require) as oft as he forgiveth: He muſt exert relief to the poor, rewards to men of deſerts, ſuccour to ſtrangers, *Cæſar's* due, and *ſuum cuiq*; and that conform to that Quadruplicity aforeſaid: The *Quoties* of theſe duties is *ſeventy ſeven times*, or as oft as due or need requireth: For otherwiſe he lyeth to God, denies to be his Brothers keeper, forgives not his Brother, nor is in charity with him. We come now to the Locuſts *Quoties*.

Locuſts have no *Quoties*: That is; Their good works have none: For, As its impoſſible for that, which was never ſpoken to be repeated; So it is not poſſible for Hypocrites (that never in deed, did one good work) to have any *Quoties* in the doing of them: They are otherwiſe buſie to make themſelves like men in face,

face, in hair like women: That is; To be (*Non veraci effigie*, as *Auguſtine* ſaith, *ſed fallaci imagine*, *Chriſtiani*) Chriſtians in Form, and Profeſſion; in Practice, nothing; Not Chriſtians, moſt contrary to Chriſtianity: But they bring forth many ſeeming-good fruits; but ſeldome twice to the ſame man: They relieve the *poor*, but ſtrengthen not their hands by relieving of them; Reward thoſe that do well, but not adæquate to their deſerts; Recompence the induſtrious, but not according to their works; They do good, perhaps to all, but not conform to Goſpel-rule, or without conformity; And theſe Dilatory, or defalked fragments of ſeeming good works they ſeldom exert twice to the ſame man: But (if any mans need or equity requires their doing good the ſecond or third times, and he deſire it at their hands) they either anſwer him as *Baal* did his ſervants, or ſtand ready armed againſt that man with aſperſions, and (without mercy or remorſe) ſting him with all manner of ſlaunders, lying imputations, murmurings and moroſities, that ſo they may have ſome, ſeeming-juſt grounds to decline their further purſuit of every good work.

There is an Herb called *Herba Paris* or *One-berry*, and it bears but one Berry (but one in a year) And theſe Locuſts love to hold ſome parity with *Herba Paris*, to bear but one fraction of a good (or ſeeming good) work to the ſame man: They ſeldom exceed once in doing of it: Or (if they exceed once, yet) their *Quoties* never comes to compare with the true Chriſtian's *Quoties*, who muſt have due regard to every incomplex-right; *A Quo*, *Quid*, *Cui*, *Quantum*, *Quoties*. And

Laſtly, *Quomodo*, or how true practice muſt be performed: This Principle comprehends the five former;

But we ſhall here add ſomething more peculiar to it to clear the former more fully, becauſe there's the moſt need of it imaginable: For (as the *Augean* Stables were ſaid to be ſo full of dirt, that it ſeemed impoſſible to cleanſe them without letting the River *Alpheus* into them) ſo the Syſtem of the Practice, even of Saints is ſo filled with filth of evil Manners, that it ſeems a *Hercules*-labour to cleanſe and waſh it forth: The work is difficult, but muſt be done; we ſhall, therefore, ſet about it by Gods aſſiſtance, And firſt,

Inſulting Pride deſtroyes true Practice, becauſe it deſtroyes animadvertency, the ground of it: Let therefore, every true Chriſtian be ſincerely affable and friendly to all; Not inſolent to the *Poor*, whom he relieves; not void of due regard to the Rich.

Moſes, from Mount *Piſgah*, ſaw a large part of the Land of Promiſe; But Pride is the Mount of Ignorance and evil Manners, whence Formal Profeſſors (and Saints too) overlook good works, and therefore, tread them under foot: For their puniſhment bears the expreſs Signature of their ſins: They were given into the hands of proud Heathens *to be troden under foot* for 1260. dayes Annual, becauſe they (not with unlike Pride) *trod under foot* (profainly contemned) all that time, the Practice of good manners, and made them the leaſt matters of their due care.

All men muſt ſtudy with greateſt care (chiefly in theſe times) *to be peaceable* as the Apoſtle gave charge; But then they muſt not be, reciprocally, proud, for *only through Pride come contentions*, Prov. 13. 10. And the many Animoſities, Schiſms, and Diviſions in Churches and States ſeem to be the Branches of that curſed Bryer, whence the fire of ſtrife, to devour each other, iſſueth

iſſueth forth: Men, therefore, that hope to find peace with God and Man, muſt be very careful to caſt this *Quomodo* of Pride far from their Chriſtian practice.

Hear now, ye Rebels (ſaid *Moſes*) *muſt we fetch you water out of this Rock?* Numb.20.10. What a Storm is here of unbridled paſſion in the mouth of *Moſes, the meekeſt man on earth?* The ſin, no doubt, was greateſt in thoſe that gave the provocation, too great in *Moſes*, and might, doubtleſs, humble him much, and be an exemplary means to humble true Saints in all future Ages, by ſhewing them that they may, ſometimes, have like paſſions as *Moſes* and *Eliah* had: But this inſolent comport procured not, to *Moſes*, peace with God or Man; *But the anger of the Lord was kindled againſt him*, and he (by ſhortning his life) cut him off from entering into the Land of Promiſe.

Contumacious Pride is the Floodgate of froward manners & makes a man much worſe then an unbridled beaſt: *Nebuchadnezzar* was turn'd, as it were, into a beaſt, the very ſame hour wherein he made himſelf a beaſt by ſwelling Pride: Pride is no part of the *Quomodo* of true Chriſtian practice.

Secondly, Avarice alſo deſtroyes Animadvertency, from whence truth in practice proceeds: For, Due Animadvertency informs the Intellect, and a well-informed Intellect reforms the Will; But, where theſe are wanting, there can be no Will to do right conform to Goſpel-Rule, and, conſequently, no true Chriſtian practice: The practice therefore, of worldly Profeſſors (wanting) conformity of the Will) is done (if at all) either by halves or grudgingly and with an unwilling mind: Therefore; They, readily receive lies, and Lyars, that pretend to be religious, gladly, that they may help them, (as *Balaam* helpt *Balack*, what he could, to curſe

Iſrael)

Iſrael) to aſperſe the pious and traduce the well-deſerving; That ſo they may ſeem to have juſt cauſe to decline their furthering of them, and to ſhun all occaſions to perform or perfect any good work: Covetouſneſs is, *Calcar acutum*, a moſt ſharp Spur to curſed-ſpeaking in the hearts of *Locuſts and Hypocrites*.

Where the Will (for want of Complex-truth) is not well informed and is kept back, by covetouſneſs, from that care, there the practice is repining and grudging unwillingneſs, reflecting opprobrious obloquy and lying imputations.

The Herd of Swine (Chriſt permitting the Devils to poſſeſs them) periſh't in the Sea: And why did our bleſſed Saviour inflict a puniſhment of ſuch evil upon Swine, whom he, himſelf, had created good? Many Creatures were made for ſlaughter, and Swine ſerve for no other uſe: But Chriſt made the beſt uſe of the moſt uſeleleſs Creature, and that (their life being altogether unprofitable) in their death: For that ſignal deſtruction of thoſe Swine ſtands (like *Lot's* Wife) a laſting Monument and Memorandum, to be a neceſſary caveat and admonition to all Men, Saints, and Sects, in after Ages, that they make, by no means, Swiniſh repining, greedy murmuring, and grudging unwillingneſs, the *Quomodo* of their Chriſtian practice: This is the Locuſts *Quomodo*, and practice of Swine.

Thirdly, Let all true Saints and ſincere Profeſſors uſe no Leaven of Lies and Deceit in their *Quomodo* or manner of their practice: The Prophet, that liv'd in *Bethel*, reliev'd his brother (a true Prophet) with a meal, and deſtroy'd him with a lye? Lyars (though true Saints are too oft guilty of this ſin) ſlay their brother, but are in moſt danger to deſtroy themſelves.

The

The Phariſees ſometimes entertain'd our Saviour, and through lyes (at laſt) put him to death: *Beware of the Leaven of the Phariſees* (ſaying and not doing ; Slaunders and detractions joyned with trivial helps) that it be no part of thy *Quomodo* in thy Chriſtian practice.

Nor was that the leaſt evil in the Leaven of the Phariſees, when they charged our Saviour, *that he wrought the works he did*, by *Belzebub* ; which falſe charge was near unto that unpardonable ſin: Nor is that ſin now (or what ſeems ſomething like it) *a ſtranger in Iſrael*, though the objects of it are infinitely more unworthy: Howbeit, Chriſt imputes it (though done to another) as done unto himſelf.

I may (and muſt as a duty to God and Man) beſt affirm it, that have found it by experience: Very many impute to me, that I am not the Authour of this Book, but it muſt be done (ſay they) by ſome other more able.

This Leaven is a deadly mixture to deſtroy both me and mine, and thoſe moſt that raiſe this falſe charge: I muſt not let ſo great a ſin (a dangerous Lye of vile ingratitude) lye upon my brother, but reprove him or them plainly ; that he or they (in ſincere obedience to God) may better bridle their tongues, leaſt their Religion be in vain.

I wonder much that ſome Saints (if ſuch be Saints) are not more careful to keep themſelves far from a falſe matter ; For I never found from any (though they ſeemed ſomewhat) ſcarce ſo much as the leaſt contribution to the matter of it ; And (the truth is) I ſcarce ever found any ſo well furniſhed to be ſo bountiful; Nor can any claim, but my ſelf only (under God) the doing

ing of it: My dammage therefore, and cauſeleſs wrong from thoſe that raiſe this injurious imputation, and their buſie ingratitude, is very great.

I am damnified alſo much, and the Truth much more, by many that falſly charge me with falſe dealing with the Proteſtant party in aſſerting, that ſundry Texts in the *ſeventeenth* and *eighteenth* Chapters of the *Apocalyps* hold forth properly (as the Primitive Fathers, and ſundry Modern Proteſtant Writers affirm) *Imperial Pagan*, and alſo *Chriſtian Rome*, *Primitive*, but *Apoſtate* in *Manners* (which that they do, I ſuppoſe, is fully proved in ſundry precedent places of this Treatiſe) and not *Papal Rome* otherwiſe than by a Prophetick Adumbration: But they (careleſs to read it, or not careful to underſtand what they read) impute to me this (perhaps irrefellible) Truth, as a moſt dangerous Tenent, tending to ſtrengthen the Papiſts; whereas the contrary Opinion (ſo blind are Nonadvertiſts) does rather really confirm them in all their Errours: I ſuppoſe ſome of thoſe, that thus far, perhaps, oppoſe the Truth, are perſons of great worth and piety, and my friends; I have therefore, oft deſired ſundry of them to lay down, briefly their further Grounds of their contrary Opinions, and I ſhall give (by Gods aſſiſtance) full ſatisfaction to them and others: But they (purſuing, notwithſtanding, their falſe charge againſt me to my cauſeleſs ruine) decline to do it.

Concerning all ſuch as dare to be too bold to taſt the forbidden fruits of the Father of Lyes, I briefly conclude: If any man ſo far own the Leaven of commixt falſhood, as to do good in part to any (like that Prophet of *Bethel*) and deſtroy him by a Lye; Or (like the *Phariſees*) to rob and ruine any by Lyes of baſe ingratitude;

titude; I ſay to ſuch, only as *Michael* did; *The Lord rebuke thee*: For, ſuch Inſtruments of wickedneſs and weapons of cruelty, are far from being any part of the true Chriſtian's *Quomodo*. Nor is,

Laſtly, Negligence: Buſie neglect leaves all good works either not begun, or done but by halves: *Thy ſervant* (ſaid *Ahab*, a Figure of *Antichriſt*) *was buſie*, &c. *And the man* (to me committed to keep) *is gone*: God never committed formal Smoake nor Locuſts Crowns to the keeping of Saints; But Obedience, or true Chriſtian practice, in a *Quadruplex* conformity, is *res commiſſa*, that thing which God commits to the care of all Saints and ſincere Profeſſors: But Formal Profeſſors, and (I am aſhamed to ſay it) Saints alſo, are very buſie about Smoake and Gold-like Works of Straw-like Levity, or, at beſt, about good Works (half, perhaps, performed, never perfected) but mind not, tread underfoot (ſo general is the Grand Apoſtacy) the thing which God commits to their charge: This buſie neglect, or half-performed practice, was the loſs of *Ahab's* life, and of his family and people: *Saul*, *Pilate*, *Judas*, were guilty of the ſame half practice, which very many (almoſt all men) miſerably miſtake for true Righteouſneſs; But its moſt abominable in Gods ſight, and by him compared to Witchcraft, and Rebellion, 1 *Sam.* 15. 23.

The reaſon (I conceive) why Men, Saints, and Sects, ſo much miſtake Semiperformance for true practice is their common falſe Opinion, that a Form of godlineſs (a Fomal Smoaky Profeſſion) *is the power of godlineſs and the duties contained in the firſt Table*; But the power of godlineſs (Truth in practice, or the fruit of Faith, Hope, and Charity, conform to Goſpel-Rule) they

reckon to be but Moral duties of the ſecond Table, not (or not much) worth their minding: Therefore, They tread under foot (and no marvel) all true Obedience to God, and good Manners towards Men, or perform ſuch duties negligently, or but by halves; And (for that very cauſe) they themſelves were given to the *Gentiles* to be trodden under foot for 1260. years, *Chap.* 11, 12.

To be ſhort: It was *Johns* Doctrine to the *Phariſees*, That they ſhould *bring forth fruits meet for repentance*, or anſwerable to amendment of life, *Math.* 3. 8. But good Works done negligently or by halves, are, in no wiſe, anſwerable to amendment of life: But ſuch works as are worthy of Repentance, *pleaſing to God, and profitable to men*, muſt be wrought in a *Quadruplex* conformity, without any *Quomodo* of Pride, Avarice, Lyes or negligence.

Here I may add a word of the Excellency and neceſſity of this *Quadruplex*-right, and of the real want of it.

Should I (ſaid the Vine) *forſake my Wine which cheareth God and man*: That is, men of high and low degree: But this Righteouſneſs is both Bread to ſtrengthen, and Wine to chear the hearts of ſuch Gods and Men; And it, only, is well-pleaſing to the living God: For, This Righteouſneſs is the *fruit of the true Vine*, and effect of Juſtification by Faith: It's (*panis vitæ, ſub Chriſto vita, universis, vel agni convivium*) that promiſed refection of the Lambs Supper, or Antitypefeaſt, wherein men and Saints ſhall (by ſincere and genuine obedience to God) begin to be free'd from Schiſm and Diviſions, and ſervile Bondage to the luſts of the fleſh; *the luſt of the eyes, and pride of life*, Rev. 14. 1.

Secondly,

Secondly, Nor ſhall it chear ſuch Gods and Men as Bread, Wine, or as a Feaſt, but (as Muſick from Heaven) raiſe their Hearts to Heaven by its Harmony.

And I heard the voice of Harpers harping, Apoc. 14. 2. Their Harps are called the *Harps of God*, Chap. 15. 2. What theſe Harps of God are, is well worth our enquiry, and perhaps, not hard to find: We ſhall ſhew negatively, what they are not; and poſitively, what they are; And both are briefly held forth in this half-verſe,

—*Non muſica Chordula, ſed Cor*:

The Harps of Men, are no Harps of God; but the heart of man, framed by the hand of God in this *Quadruplex*-Righteouſneſs, is the Harp of God.

Theſe Harpers appear in both Texts, to be *thoſe firſt-fruits redeemed from the Earth, and from among men*, Chap. 14. 3, 4. That is, The firſt-fruits (after the Grand Apoſtacy) viſibly redeemed from Antichriſtian blindneſs and Barbarities [*Modo tollite mores Barbarorum*] This work ſeems to be [*The work*] becauſe theſe manners are the Colocynthes or Death in all men (and in Saints chiefly) from which their Redemption or deliverance is, a *Reſurrection from Death to Life*: *Theſe are the firſt Fruits* (ſaith the **Text**) *redeemed* (viſibly and vigorouſly redeemed, after the grand Apoſtacy) *from the earth*, Ver. 3. 4. For, we find others in Scripture (before the Apoſtacy, and in the Primitive times) called *The firſt fruits*, clearly diſtinct (as is evident) from theſe, who were to be the firſt-fruits (as they were before it) after that grand Apoſtacy: Therefore; The great utility of theſe Harps (This Righteouſneſs

though ſleighted by Heathens and Hypocrites, *Chap.* 11, 2. fully appears from theſe Texts: For, They expreſly ſhew it to be a Redemption (a viſible Redemption) from death: And reaſon it ſelf ſhews the ſame utility and neceſſity of it to deſtroy dead works, to convince and unite diſſenting Brethren, to refel errours, and to make Men, Saints, States, and Churches flouriſh in Temporal and Spiritual felicity; Which Mercies of the largeſt Magnitude muſt needs amount to a Redemption from death: Righteouſneſs (ſaith the Text) *delivereth from death:* But the want of this Righteouſneſs is as Death to thoſe that want it, and their uſual (both Temporal and Spiritual) overthrow.

Veſpaſian asked *Apollonius*, what was *Nero*'s overthrow? *Nero* (ſaid he) *could touch and tune the Harp well, but would ſometimes ſcrew up the Pins too high, ſometimes too low:* And this ill-tuned Harp (a Heart tun'd too high or too low, like the Harp of *Nero*) is the almoſt Epidemick overthrow: They thereby, uſually, periſh that have it, and are the cauſe that others periſh.

I ſhall but preſent this perfect pattern of a wel-tuned Harp: The man, wounded by Thieves, wanted help: There was (*res recta in ſe*) right in itſelf: The good *Samaritan* (the beſt Harper) conſidering that Incomplex-right, made it Complex, took care to know it, and to conform his Will, and work to that known right: They that are ſo buſie as to paſs by that which is right to others, or take no due notice of it, have not the Harps of *David*, but *Nabals* voice; Folly, is with them, be they never ſo wiſe or Learned. But,

God would have all men to be ſaved, and come to the know-

knowledge of the Truth, 1 Tim. 2. 4. God therefore (as the greateſt mercy to fallen Man, and Saints revolted) hath promiſed to call, raiſe, and draw them by the delicious harmony of the Harps of God; that ſo they (hearing his call) *may come to the knowledge of the truth and be ſaved*: For, Truth is the Door of Life, and Knowledge the Key to open it.

Knowledge of the Truth is twofold.

In Theory.

In Practice.

Theorical knowledge (chiefly from Scripture as its Fountain) is the knowledge of ſound Doctrine.

Practick Knowledge is the Knowledge of that which is right in it ſelf, and due to be done to every man.

The firſt is oppoſite to Hereſie.

The ſecond oppoſeth Heatheniſm and Hypocriſie.

The firſt ſerveth to acquire a Form of Godlineſs.

The ſecond conduceth to procure the practice and power of it.

The firſt is the Extrinſe ground of Faith.

The ſecond is the fruit and proof of Faith, and the immediate Foundation of all good manners.

The Object of the firſt is, (*Janua Doctrinæ*) Truth in Doctrine.

The Object of the ſecond is (*Janua juſtitiæ*) Truth in practice, : Both are the Key or Means to Men, Saints, and Sects, to come to the Door of Life, *that they may be ſaved*; without both, can none come.

They that read not the Scriptures, nor hear them read, or ſeek not diligently, to underſtand them by reading ſuch Books, or hearing ſuch Teachers as fitly unfold

unfold them, *come not to the knowledge of the Truth*: Therefore, ſuch ſlothful Profeſſors that would be ſaved by a Faith Implicit, or wanting practice, come not to the Door of Truth that they may be ſaved: For, God would have all men to be ſaved by a Regular means in a rational way, and come to the knowledge of the Truth (truth in Doctrine, Truth in Practice) without which they cannot be ſaved.

He that will come to the knowledge of the Truth, muſt try all things: *Try all things*, ſaith the Text, 1 Theſ. 5. 21. *Jacob wraſtled with God, by prayer, all night* (not without much corporal labour) *prevailed and obtained the bleſſing*: So they, that would come to the knowledge of the truth, muſt (not only wraſtle with God by Prayer, but) expect to take ſerious pains in trying all things, that they may find that which is pleaſing to God and profitable to men; Which *Beræan*-diſquiſition is the greateſt pleaſure to ſuch as are ſincere, but a burden to baſe minds, *Heathens* and *Hypocrites*: Therefore; Few find the ſtrait-Gate (the door of Life) by coming to the knowledge of the Truth, becauſe they wraſtle not (like *Jacob*) with God by Prayer, nor take the pains to try all things: But (If Prayer, without Pains, will procure it) many will not want this bleſſing; But, *De Cælo, ignavis precibus, Deus ipſe repugnat*, God reſiſts the ſlothful, though they make many prayers: Hence we may demand why ſuch Sects (*Jews, Papiſts, Turks*, &c.) and many Formal Profeſſors ſo long abide in their blind Schiſms and fruitleſs Formalities?

The Anſwer is almoſt as Obvious as the demand eaſie: They count it Sacriledge to try their own Tenents: Filthy Heathens hold it the higheſt Profaneneſs

(and

(and ſo do Formaliſts and Hypocrites) to examine what themſelves miſ-ſuppoſe to be true Religion: But *Sola nobilitas, eſt unica virtus; Virtus conſiſtit in actione; Actio virtutis eſt diſquiſitio veritatis*. None are noble but who try all things to find the Truth: Ther's no Nobility but what's faithfully and ſoberly diſquiſitive.

A ſecond Anſwer to the ſame demand may be this: Therefore, Sects, Saints and Nations are ſo far from agreeing, and ſo ready to make and maintain Diviſions; Becauſe theſe Harpers (that, by their exemplary practice, ſhall appeaſe their Rage) ſcarce yet appear to be the preſidents (thoſe predicted firſt-fruits) for others to follow.

Samuel's ſons (the Text ſayes not, they knew not the Law, but) *walked not in his wayes, turned aſide after lucre, took bribes, perverted judgment*; They gave no good examples for others to follow: *Samuel* was ſufficient to teach his ſons the knowledge of the Truth in the Doctrine of Faith and manners; but they were ſo wicked, that they would not learn to know that particular Truth that attends upon practice, for which cauſe they were caſt out, and their Government tranſlated: For men may (and many do) attain to the knowledge of the Truth in the Doctrine of Faith and Manners, and may add the greateſt Gifts and Parts to the ſtricteſt Profeſſion and ſoundeſt Doctrine, and yet never come to the knowledge of the Truth to be ſaved, but remain (as *Eli*'s ſons did) men of *Belial*, and moſt wicked, if they ſeek not to come to the knowledge of the Truth (that particular Truth) that attends upon practice. That is, If they do not duly conſider that right and mercy that is due to be done (and

that

that they may do it) to every man: *For the doers* only, of the truth in practice, and not the ſayers, hearers or knowers of the Truth in Doctrine, *are juſtified* and accepted in Gods ſight: But it's the common practice of many ſtrict Profeſſors (of Locuſts and Hypocrites, eſpecially) and too much of true Saints, to take competent pains to come to the knowledge of the Truth in the Doctrine of Faith; But to the knowledge of the Truth in practice, they come not, or ſcarce come: They have hired Farms, or are buſie in ſeeking, perhaps, to come to the knowledge of the Truth in the Doctrine of Faith without regard to the knowledge of it in practice, whereby they may be ſaved, and by which, true conviction and peace may be procured to all people.

Laſtly, Supercilious Pride ſurpaſſeth all other means that moſt oppoſe the peace of Men, Sects and Nations: *Who is David* (ſayes *Nabal*) *who's the Son of Jeſſe? Nabals* folly might further thus plead: I profeſs ingenuouſly, I could never yet obſerve the deſerts of this *David*; What's his merit or worth if well examined? I am not now to learn what he can teach; Nor are his, ſuppoſed ſacred, Notions of neceſſary uſe, at leaſt not new to me: Once I read but five lines of his learned work, and was ſo weary (it was ſo ill compoſed, and to little purpoſe) I could read no more; He obſerves no Method, and is too tedious in all he writes; I could have contracted his matter, to better purpoſe, in the tenth part of his words: But why ſends *David* upon ſuch a a day as this, which, he knows to be a buſie day? He ſhould have firſt *ſat down and caſt up the coſt* of keeping ſo many men (ſo all wiſe men do) and not ſend to me to maintain them: I was ever bountiful ('tis well known)

known)to the well-deſerving; But who is *David*? who's this Son of *Jeſſe*? *Sic bacchantur Moriones:* Thus proud Profeſſors (folly's Off-ſpring) ſwell (with brutiſh inſolence) againſt the knowledge of the Truth in Practice, and thoſe by whoſe examples they might come to the knowledg of it: *Virtutis hæc merces, meriti hoc præmium:* Thus proud Profeſſors caſt down Peace and Truth by their folly, as the *fooliſh woman pull'd down her houſe with her hands*: This is not that Peace-producing harmony of thoſe Harps, that are the *Harps of God.* But,

Becauſe two contrary Paterns (ſet together) muſt needs make each other more elucid and apparent, I ſhall, in ſuch ſort, ſet two; by comparing the good *Samaritans* perfect pattern with thoſe evil examples of that Prieſt and Levite, that (paſſing by) came not to the knowledg of the Truth in practice.

A certain Prieſt (ſaith the Text) ſaw the man wounded, *and paſſed by; A Levite likewiſe looked on him, and paſſed by on the other ſide,* Luke 10. 30.

The Text chargeth neither as neſcient, or not knowing the Scriptures; Both might come to a large meaſure of the knowledge of the Truth in the Doctrine of Faith and Manners, but took no notice of, conſidered not, that which is right in it ſelf, and due to be done to the wounded man; They paſſed by Truth in practice: What profit, to what purpoſe, is it, for formal Profeſſors to attain a large meaſure of the knowledge of the Truth in the Doctrine of Faith and Manners (to attain *all Faith, all Knowledge*) if they paſs by obedience to God, mercy and equity to Men? For it was the Trade (not of that Prieſt and Levite alone, but) of the whole Tribe of *Phariſees* and Apoſtate *Jews* (*by whom our Lord was crucified*) *to ſay, and not do*; to aſſert the Truth in

Doctrine, and pass by the practice of it: And so their Antitype (Locusts and Hypocrites, by whom our Lord is, more spiritually, crucified in his Mystical Body) make it their chief business to come, perhaps, to the knowledge of the Truth in Doctrine, that they may (the better by that means) pass by the practice of it: For, the Pharisees searched the Scriptures, that testified of Christ, that they might find testimony in them against him to put him to death: Death they found due to Blasphemers; This Doctrine was true; And this, misapplyed to Christ, was enough, they needed no more, to put him to death.

Omnia sunt homini, tenui pendentia filo.

Surely the lives of Men and Saints, and the lives of Princes depend upon a very slender thred, if one Text of Scripture, misapplyed by blind Hypocrites, be sufficient to make them to pass by all Equity to Men, and Loyalty to Princes: Certainly, such Professors (be their Doctrine never so sound, their Professions most strict) most deserve effectual refutation and rebuke: For misapply'd sound Doctrine is the Doctrine of Devils, that very Doctrine which the Devil delivered, when he tempted our blessed Saviour; and the very same Doctine, which the blaspheming Pharisees practised when they put him to death: And this way of blasphemy (by which the son of perdition slayes the witnesses of the Truth) draws so near (though in these times of the grand Misadvertency almost Universal) to that sin unpardonable, that it is a desperate misaffection of the Will, more than a mistake of the Intellect.

I know (said Christ) *the blasphemy of them, who say they*

they are Jews, and are not, but are the Synagogue of Satan, Revel. 2. 9. where we clearly ſee, that, to boaſt of a lye, is blaſphemy; And ſuch blaſphemers are moſt contrary to thoſe Harpers that have the Harps of God: We ſhall, therefore, handle both briefly together, that both may more clearly appear: And firſt,

Such blaſphemers are ſo far boaſters as to become raſh Judges of other mens perſons and actions, of which and whom they are leaſt able to judge. But,

Secondly; Such blaſphemers miſapply (by ſacrilegious and moſt wicked uncharitableneſs) the ſame Text, that the Phariſees did againſt our bleſſed Saviour, and ſundry others againſt the witneſſes of the Truth, whereby they ruinate their Eſtates, and deſtroy their lives: Such rewards muſt the beſt deſerving find almoſt from all hands: Unhappy Saints of the living God! unhappy witneſſes of his Truth! In this, unhappy; That any envious, ignorant, and unworthy Hypocrite needs but falſly charge them (for their faithful Teſtimony) with boaſting or blaſphemy, and the buſineſs is done to their utter undoing: *What need we any more,* ſaid the Phariſees?

But we ſhall here labour to remove the common miſtake that's the principal cauſe of that boaſting and blaſphemy, that brings the greateſt miſchief to mankind, and eſpecially to the witneſſes of the Truth. And firſt, *Though I would deſire* (ſaith the Apoſtle) *to glory, I ſhall not be a fool; for I will ſay the truth,* 2 Cor. 12. 6. Whence it's undeniably manifeſt, That he that ſpeaks or writes the Truth (but then moſt, when it makes for Gods glory, or a general good) is no fool, nor a boaſter (though he ſeem to fools and Hypocrites ſo to be) but a faithful witneſs of the Truth; and do's, therein, but diſ-

charge his inevitable and indiſpenſible duty to God and Man: But it's the common Opinion of Depravers and Hypocrites, that to ſpeak or write any thing true or falſe (if it but reflect to the praiſe of him that ſpeaks or writes it) is boaſting or vain-glory: Then all the Prophets, Apoſtles, Saints and Martyrs muſt needs be boaſters and blaſphemers.

This was the miſtake of *Korah* and his 250 conſpiring Princes, that told *Moſes* and *Aaron*, *They took too much upon them*, were proud; but were, themſelves, ſignally proved to be *ſinners againſt their own ſouls*, *Rebels in Gods ſight*, Exod. 16. 38. Ch. 17. 10.

This was the miſtake of *Aaron* and *Miriam* when they ſaid; *Hath the Lord, indeed, ſpoken by* Moſes? *Hath he not ſpoken alſo by us?* Numb. 12. 2. They imputed pride & ſelf-exalting to *Moſes*, *the meekeſt man upon the face of the earth*: Thus we ſee, that the moſt faithful Prophets and Martyrs (ſuch is the envious pride even in many Saints) have been and may be groſly miſled (by this almoſt univerſal miſtake), To judge the meekeſt and moſt innocent to be ſelf-exalters and vain-boaſters, only becauſe they are faithful to bear witneſs to the Truth.

This was the grand miſtake of that Learned and devout Council, by *whom our Lord was crucified*; He (as he muſt inevitably do) ſpake the truth; And the Truth cannot but dignifie the doers and ſayers of it with the title and due praiſe of being *the Oracles of God*: But that blind (but knowing, puft up) Senate of Phariſees and Hypocrites miſconceived, That the Truth which he ſpake, was boaſting, vain-glory, and blaſphemy; And therefore, they all (unanimouſly, and with one conſent) cryed out, Crucifie him, crucifie him.

The

The Witneſſes were to be killed, and the holy City (the Church of God) perſecuted and trodden under foot in the Antitype-place, where our Lord was crucified: To wit, by ſuch cenſorious, blind profeſſors as the Phariſees were, *Rev.*11.2, 8. And this ſlanderous imputation and miſ-ſuppoſition (that they are boaſters, blaſphemers, and men that take too much upon them) is the chief or almoſt only and univerſal cauſe or inſtrument of their being ſo killed, perſecuted, and trodden under foot: Nor are true Saints (as we ſhewed before) free from this frenzy of heady and cenſorious raſhneſs.

Eliſha diſcovered the King of *Syria's* Counſel and deſign, ſeveral times to the King of *Iſrael*; whereby the King of *Iſrael ſaved himſelf, not once, nor twice*, King. 6.10. Such diſcoveries were ſignal advantages and deliverances to the King and people of *Iſrael*: Nor could I but (in love to my Country, and in fidelity to the Church) make this diſcovery of the chief cauſe of the killing of her Witneſſes; That ſo Miniſters and Magiſtrates (as the Church of *Epheſus* tryed thoſe that ſaid they were Apoſtles, and were not) may try thoſe Truth-miſapplying Blaſphemers, that charge her Witneſſes falſly with boaſting; And (finding them to be the ſeditious Synagogue of Satan) may rebuke them ſharply; So may they ſave themſelves and the Church (*not once or twice*) from ſuch diſtreſs, as fell upon the *Jews* for the very ſame ſin; To wit, becauſe their Rulers did not duly reprove and rebuke thoſe Chriſt-crucifying blaſphemers, that charged him with blaſphemy: So may the rain of Righteouſneſs (after 1260 years reſtraint) fall in plentious ſhowers upon all Nations; So peace and proſperity may ſpring up to all Princes and people;

So

So may Miniſters and Magiſtrates (they being faithful in the diſcharge of this duty) ſave the Witneſſes of the Truth, and, perhaps, themſelves from the bloody irruptions of mercileſs cruelties in the mouthes of depravers and Hypocrites, that falſly accuſe them (as the firſt Dragon did Primitive Saints) day and night as boaſters, as blaſphemers, or as perſons unworthy, and the worſt of evil doers; whereby the defences of States and Churches, and the healers of their breaches, are broken down by the baſeſt of men: Theſe derogating Hypocrites, and thoſe Harpers that have the Harps of God, are moſt contrary, by whoſe contrariety (predicted) thoſe firſt fruits of true obedience to God, and good works to men, will more eaſily appear.

Theſe Harpers (ſaith the Text) *ſung, as it were, a new ſong, which no man could learn, but thoſe* 144000 *firſt-fruits*, verſ. 2,3,4. Ch. 15. 2. Therefore theſe Harpers muſt be (as thoſe Texts plainly import) the ſame 144000 that had the Name of God written in their foreheads, or, at leaſt, the Teachers of them. But,

We muſt here diſtinguiſh betwixt theſe 144000 *having the Name of God written in their foreheads*, and thoſe 144000, in the ſeventh Chapter, that were *ſealed with the ſeal of God in their foreheads*; and betwixt both, and thoſe that *have not the ſeal of God in their foreheads*, Chap. 9.4. And firſt,

We ſhall diſtinguiſh betwixt theſe 144000 having the Name of God written in their foreheads, and thoſe 144000, in the ſeventh Chapter, that were ſealed with the ſeal of God in their foreheads.

Theſe ſealed 144000, were ſealed under the ſixth Seal, *Chap.* 6. 12. *Chap.* 7. 4. But theſe 144000 (*Chap.* 14.) having the Name of God written in their foreheads,

heads, were *to ſtand with the Lamb upon mount Sion* under the ſeventh Trumpet, *Chap.* 10. 7. *Chap.* 11. 15. *Chap.* 13. 18. *Chap.* 14. 1. Therefore, theſe 144000, conſcript in the fourteenth Chapter, are not the ſame Goſpel-Church, in the ſame reſpects to times and things (though otherwiſe the ſame), with thoſe 144000 ſealed ſervants of God in the ſeventh Chapter: For the ſeven Seales (as moſt Writers, and I with them, agree) had reſpect to the Tranſactions of literal and Imperial *Rome*, and ſhewed the ſtate of the Church under that power: But the ſeven Trumpets and Vials have reſpect to Papal *Rome*, and (running parallel in the ſame Synchroniſm) ſhew the ſtate of the Church under that power.

The opening of the ſixth Seal, ſhews the fall of the ſixth head of the ten-fold body of Heathen *Rome*, and the fall of the *Pagan* Power under that head, which is more fully expreſt in *Chap.* 12, to the 14. *verſ.* The final exciſion of Imperial and apoſtate *Rome*, is held forth under the ſeventh Seal, *Chap.* 8. 5. And this Propheſie is more amply unfolded in the eighteenth Chapter. But,

The fall of Papal Rome, or of the grand Apoſtacy, is predicted to be under the ſeventh Trumpet, and ſeventh Vial, *Chapter* 10.7. *Ch.* 11.11, 15. *Ch.* 16.17. Then the conſcript-Church (it ſeems) ſhould be manifeſt, as the Texts ſhew.

Alſo the Texts, in the ſeventh Chapter, from the ninth verſe to the end, and the manifold Prophetick-Promiſes in thoſe Texts, refer to the conſcript-Church, *Chap.* 14. *Chap.* 21. *Chap.* 22. rather than to the ſealed-Church, or not to her until (after many Centuries of years) her Off-ſpring ſhould have the name of God written in their foreheads; Thus their diſparities further appear.

Thoſe

Thoſe 144000, in the ſeventh *Chapter*, ſealed with the Seal of God's And theſe 144000 having the Name of God written in their foreheads, are both the Church of God, but in different reſpects and times: For thoſe 144000, in the ſeventh *Chapter*, were the Goſpel-Church ſealed and numbred in the ſame *Chapter*, meaſured in the eleventh *Chapter*; Fed and defended in the Wilderneſs for 1260 years from the rage of the ſecond Dragon, *Chap.*12.6,14.contemporal with (her Antitheſis) thoſe Saint-perſecuting, Truth-pretending Profeſſors that had not the Seal of God in their foreheads, *Chap.* 9.4; And brought from wallowing in blood under the bloody feet of the *Roman* red Dragon, *Chap.* 12.10. *Chap.* 18.20. For theſe 144000 in the ſeventh Chapter, were ſealed and numbred immediately after the fall of the firſt Dragon, *Chapter* 7.3. But theſe 144000 having the Name of God written in their foreheads, *Chap.* 14. were to ſtand upon (laſting foundations of true Faith and good Manners) Mount *Zion*; not immediately after the fall of the power of *Rome Imperial*, but immediately after the fall of *Papal Rome*, Rev. 11. 13,15. Chap. 15. 2. Chap. 10. 7. Chap. 13. 18. Chap. 14. 1. But, becauſe theſe Texts contain the Myrrhe of Ages to heal all Nations, and the beſt Writers fall ſhort in unfolding of them, I ſhall endeavour to ſhew, briefly, what their uſe and meaning is: Wherefore, we ſhall diſtinguiſh (by their reſpective works or fruits they bring forth) betwixt the ſealed and Conſcript-Churches; and betwixt both and thoſe that have not the Seal of God, nor his Name in their foreheads. And firſt,

The works of the fleſh are manifeſt, &c. Gal. 5.19. Such works are not ſealed works nor deceitful; God ſets no Seal

Seal to the doers of them, *verſ.* 21. nor are they much deceitful; For there is no great deceit or Myſtery in the more proper works of the fleſh, which are manifeſt: Of theſe I have written at large before, and therefore need not now inſiſt upon them. But,

Secondly; The practice of Truth-pretending Formaliſts is *Juſtitia inſigillata & deceptiva*, an unſealed, half-performed righteouſneſs of deceit.

It was commanded them (ſaith the Text) *that they ſhould not hurt the Graſs, neither any green thing, nor any Tree, but only thoſe Men, which have not the Seal of God in their foreheads*, Ch. 9. 4. That is; The Locuſts (as it were by a command from God, ver. 5.) ſhould torment Truth-pretending, Church-perſecuting Papiſts (that had not the Seal of God in their foreheads) with like retaliation, as they had perſecuted and tormented the Saints of God, that had his Seal in their foreheads: Nor had theſe Locuſts themſelves his Seal, as neither Type-*Egypt*, nor the Locuſts that tormented her had the Seal of the Covenant; and the practice of thoſe Papiſts, and theſe Locuſts that tormented them (being both alike unſealed) was a perſecuting practice, and a righteouſneſs not ſealed, but deceitful, ſhewing that the doers of ſuch raſh violence have not the Seal of God: *Fiat tamen juſtitia*; Right muſt be done to evil-doers, and not with-held from the well-deſerving; To omit either, or do both negligently, is not the leaſt perſecution, as we have ſeen in *Eli* and others: Such perſecution (on the right hand or left) is (though almoſt univerſally practiſed by ſuch as are ſealed) the practice, properly, of thoſe that have not the Seal of God in their foreheads.

Thirdly; The practice of thoſe 144000, that were

 ſealed

ſealed with the Seal of God, is *Juſtitia ſigillata & vera, ſedvix manifeſta*; true righteouſneſs (through much weakneſs and many deficiencies) not clearly manifeſt.

Theſe 144000 were not the aggregate of the whole Goſpel-Church, but a ſelect part of it, excluding *the outward Court that was caſt out and given to the Gentiles*, Chap. 11.2. For, *the ſon of perdition was to ſit as God in the Temple of God*, yet was not ſealed, or accepted of Him, as a ſelect member of his Church, 2 *Theſ.* 2.4.

The Seal of God is inward or outward; 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure, having this Seal, The Lord knoweth who are his*: And, *Let every one that nameth the Name of Chriſt, depart from iniquity.*

The Lord knoweth who are his] There's the inward and inviſible Seal: *And let him, that nameth the Name of Chriſt, depart from iniquity*: There's the outwad and more viſible Seal of God in the foreheads of his Saints, wherewith theſe 144000 were ſealed.

Primitive Saints were wont to *ſhew their Faith by their Works*, Jam. 2.18. And ſo theſe 144000 (eſpecially at firſt) did for a long time: But they (though ſealed with the Seal of God) were not like the Church of *Thyatira*, of whom this record is given of God; *I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works, and the laſt to be more than the firſt*, Rev. 2.19. But the works of theſe 144000 were more and more perfect, at firſt than at laſt: For the Seal of God in their foreheads, (though it might ſuffer ſome decay at the grand Apoſtacy about or before 412) continued, competently, viſible near a thouſand years: *Tum vetus ipſa dies extenuabat opus*: Then the impreſſion of the Seal of God in their foreheads was much defaced,

and

and their departing from iniquity leſs apparent: Wherefore God looſed the firſt Dragon out of the bottomleſs Pit (after he had been bound about 1000 years) upon the Goſpel-Church, fallen from her firſt Love and Works; But God hath ſince greatly multiplyed (as he did the Type-fallen-Womans) her ſorrows; not by her bearing many Children, but by ſuffering (for her ſins) her Children to wound her with many Darts of afflicting Calamities, and to rend her into Schiſms & Subdiviſions; which Balm can ſcarce heal, nor any Art bind up: Were any of her ſons ſo dutiful to her, ſo faithful for her, as to tell her, and declare unto her, her deplorable and deſperate condition; 'twere in vain, ſhe minds it not, but lyes as it were inſenſible, upon her ſleepy Pillow; ſeems to have given her ſelf up to inanimadvertency and forgetfulneſs; begins many good works, forgets to finiſh them; *Torpor corpus totum tenuit, ſopor animam*: A deſperate inſenſibility hath ſeiſed upon the Members of her Body, and a deep ſleep on her Senſes: She is, *Quaſi Eccleſia moritura, non mortua*; as a dying Church, only not dead: But God ſhall wipe away all tears from her eyes, *Ch.* 7.17. *Ch.* 21.4. He hath promiſed it, and will perform it, which muſt be done (if ever it be done) by his writing the Name of God in the foreheads of his ſervants, her ſons; So may ſhe be revived in her Off-ſpring. For,

Fourthly; Theſe 144000, in the 14th *Chapter*, are the ſame Goſpel-Church redeemed, as it were, from death; *Redeemed from the Earth*, ſaith the Text, *ver.* 3. Both are the ſame Church, but in different reſpects and times: For, the 144000, in the 7th *Ch.* to the 9th *verſ.* were the Church of God fed in the wilderneſs for 1260 years, *Ch.* 12.6,14. But theſe 144000 ſhall be the ſame

Goſpel-Church fix't upon Mount *Zion*, Ch. 14.1. That 144000, in the 7th *Chapter*, was *Eccleſia ſigillata*, the ſealed Church of God; But theſe 144000 ſhall be *Eccleſia conſcripta*, the ſame Goſpel-Church, having the Name of God written in her forehead.

That ſealed Church triumphed over Primitive Apoſtate *Rome*, Ch. 18. 20. Ch. 19. to the 7th verſ. This conſcript-Church (the ſame Church in ſucceeding times) ſhould triumph over Papal *Rome*, Ch. 15. 2, 3, 4.

Therefore, Both differ much in diſtance of time; For that 144000, in the 7th Chapter, were ſealed long before theſe 144000, in the 14th Chapter, ſhould have the Name of God written in their foreheads. And

Laſtly; They differ much (though both the ſame Church in preceding and ſucceeding times) in reſpect to things: For, Thoſe 144000 in the 7th Chapter (ſealed above 1200 years before the Name of God ſhould be written in the foreheads of theſe, their ſucceſſors) were not (though ſo long before them) called, *The firſt-Fruits*; But theſe 144000, in the 14th Chapter (though ſo long after thoſe former) are called, *The firſt-fruits, redeemed from the earth, and from among men*, verſ. 3. 4. Therefore it requires neceſſarily our ſerious diſquiſition to examine, For what cauſes theſe (the conſcript Church) are called, *The firſt-fruits* ſo long after thoſe in the 7th Chapter, were ſealed.

I anſwer; Their Title teacheth us the cauſes of their being ſo called: They are called, *The firſt-fruits*, (it ſeems) becauſe they are to be the firſt after (the grand Apoſtacy) that ſhall bring forth fruits of more viſible and conſpicuous Obedience to God, and good Works to Men: And the 144000, in the 7th Chapter

to

to the 9th verſ. (the Church ſealed), were (for different or contrary cauſes) not called; *The firſt-fruits*: To wit; Becauſe they (during the time of the grand Apoſtacy) did not bring forth fruits of ſuch viſible obedience to God, nor good works ſo apparent to Men: For, *ſuch as the Tree is, ſuch is the Fruit*; but that *Numerus ſigillatus* was the ſealed Church; And ſuch muſt her fruits be (ſealed works) of neceſſity: For a Book or Letter ſealed is ſcarce at all legible; And ſuch is the love and works of that ſealed Church: There's little exemplarineſs in her practice for others to follow: Her works (ſo weak are they, ſo over-grown with Weeds of evil Manners) are ſcarce at all manifeſt: But the fruits of theſe firſt-fruits cannot but be manifeſt; muſt of neceſſity, be ſignally manifeſt; becauſe they ſhall have *the Name of God written in their foreheads*; And their works (wrought in a quadruplex conformity, after the Pattern of the good *Samaritan*, their grand Exemplar) ſhall be that Name of God written in their foreheads, exemplary and legible to all Ages and Nations.

I do not abſolutely ſtate the *Epoche* of the ſealed Church at the Commencement of the 1000 years, about the beginning of the reign of *Conſtantius* the firſt; For, they are ſaid to *come out of great tribulations*, which is more truly intended of their Conſcript Antitype, *verſ.* 14. Howbeit, They did then begin to come out of thoſe tribulations, when the firſt Dragon began to fall; Therefore, Their *Epoche* of being ſealed might ſeem to begin then: But if they begun to be ſealed (as 'tis likely they might) at the beginning of the fall of the firſt Dragon; Then they were, at firſt, that *Woman in Heaven, clothed with the Sun, &c.* Ch. 12. 1; And the ſame Church that triumphed over that falſe-accuſing, firſt

Dragon

Dragon in theſe words: *Now is come ſalvation, and ſtrength, and the Kingdom of our God, and the power of his Chriſt: For the accuſer of our brethren is caſt down:* verſ. 10.

From that time, her Graces decayed till after 400, when ſhe fell from *Heaven, and fled into the wilderneſs*, verſ. 1, 6, 14. After that time ſhe retained a great part (though ſtill decaying) of her Primitive integrity for above 800 years; Then her Graces grew ſtill weaker, till they were almoſt waſted, and near quite ſpent. For

Abraham put Bread, and a bottle of Water upon *Hagars* ſhoulder, and ſent her away with her ſon: She wandered in the Wilderneſs till the water was ſpent, and the Child ready to periſh, for whom *ſhe lifted up her voice and wept*; But God opened her eyes to ſee a Well of Water, and ſhe gave the Lad drink, and he revived. So the Righteouſneſs and Graces of the ſealed Church, are like *Hagars* bottle of Water; She alſo hath wandered in the Wilderneſs above 1200 years, till her bottle is almoſt ſpent: Well may her Children and ſhe (both ready to periſh) ſit down and weep: But the Name of God (written in her and their foreheads) ſhall be a Fountain of living Waters to revive both her and them: For it is not an empty crackling of Thorns in a formal profeſſion, nor the vain blaze of fooliſh Virgins half-performances, nor litigious contradiction, nor bold confidence in blind obedience, nor the ſtony-grounds ſhallow ſuperficies of ſound Doctrine, and practice like it, nor *Lo here*, nor *Lo there*, nor the Witneſſes weak (and that alſo now expiring) Sackcloth-Propheſie, that can ſupport the Goſpel-Church, whiles ſhe herſelf is ſhivered into Schiſms and Subdiviſions; brought to the brink of the Grave; and her Righteouſneſs, that ſhould

ſuſtain

ſuſtain her, almoſt ſpent: Wherefore, A neceſſity (a neceſſity urgent and indiſpenſible) even compels the Goſpel-Church, and all Miniſters and Magiſtrates, to ask of God to open their eyes, that they may ſee the life-redeeming River of apparent Righteouſneſs; and do, as *Hagar* and her ſon did, *Drink, and not dye*: That is; That they may find what that ſacred Name of God, in the foreheads of his ſervants, ſhall be, and ſeek to have it fairly tranſcribed in their own, that ſo they may be a part of thoſe *firſt-fruits redeemed from the Earth*, verſ. 3, 4. We muſt, therefore, give all diligence to make this ſacred Name of God ſure to our ſelves; to know what that life-redeeming Righteouſneſs is, and how to work it; But how ſhall we know how to work it without a pattern? A pattern (a perfect Patern) is and hath been long wanting upon Earth; where then ſhall we find it? We muſt ſeek the Patern in the Mount.

And I looked, and lo a Lamb ſtood upon Mount Sion, and with him an hundred forty and four thouſand, having his Fathers Name written in their fore-heads, Chap. 14. 1. There's the pattern in the Mount, and he that holds it forth; The Name of God written, and the Writer of it.

That Lamb was a light to the ſealed-Church, at leaſt for about a thouſand years, Ch. 20. 4. But to the Conſcript-Church, he ſhall be *a Temple in her*, a Pattern to her (not for a thouſand years, but) unto all enſuing Ages; Not by any corporal preſence, but by the abundance of the Graces of his Spirit.

When he was Corporally preſent on Earth, he was called (in ſcorn by the *Phariſees*) a *Samaritan*, and was, indeed, that good *Samaritan*; that left the beſt Pattern, upon Scripture Record, of perfect Righteouſneſs, to all poſterity. And firſt, *Jeſus*

Jeſus ſaid, A certain man went down from Jeruſalem to Jericho, and fell among Theeves, which ſtripped him of his Raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Prieſt that way, and when he ſaw him, he paſſed by. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was: And when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in Oyl and Wine, and ſet him on his own Beaſt, brought him to an Inn, and took care of him, and ſaid to the Hoſt, Take care of him, &c. Luke 10. 30, to 38.

[*Saw him*] Not only the man, but that which was right in it ſelf, and due to be done: For the Prieſt and Levite (paſſing by) ſaw him, but would not ſee to do what was right: Their ſeeing him ſignified nothing. So the Children of the Son of perdition ſee their neighbour; So the ſealed and true Saints commonly ſee their Brother. Their ſeeing ſignifies little: Inanimadvertency (next to Avarice, if not before it) is the root of all evil in the body of the Apoſtacy of Antichriſt.

But the wounded Man wanted ſpeedy help: There was *Veritas incomplexa*, or *res recta in ſe*, that which was right in it ſelf and due to be done: The good *Samaritan* (ſo ſoon as he ſaw him) made that incomplex-truth) complex; ſaw and conſidered what he had need of: They that ſee and conſider not, ſee without Eyes; Their Eye is evil; They ſee nothing, and can never do that which is right: For how can they do what they approve not; or approve what they know not: This ſeems to be (through ſhameful inadvertency) the common beſtial cuſtom, well nigh, of all men, and the practice

practiſe almoſt (ſo univerſal is the grand Apoſtacy) of all Profeſſors: Men ſee, hear, and read, and mind nothing, to make it (nor ſcarce that) more than Complex. But,

Secondly; The good *Samaritan* did not only make that Incomplex-truth, or right in it ſelf, Complex by taking care to know it; but made it Triplex, had his Harp ready tuned to a conformity of will to do that right which he knew due to be done: He that takes care to know what is right to be done to other men (& that is every mans firſt duty in Chriſtian practice) but takes no care to conform his will to do it as it ſhould be done, doubles his iniquity, and his own juſt puniſhment: For, *he that knows his Maſters will, and doth it not, ſhall be beaten with many ſtripes;* Nor can ſuch be ſaid to be doers of the will of God, as do it without diligence, but by halves, or with unwilling minds, or without conformity of works to his will: Such works (though commonly practiſed by ſealed Saints) are no part of their practice which they ſhould perform; And ſuch Profeſſors ſeem ſo far from being thoſe firſt-fruits, that they appear not to be any part of the ſealed ſervants of God. But,

Thirdly; The good Samaritan did not only make that Incomplex-truth complex, by a conformity of the Intellect to that which was right in it ſelf; Nor did he only make that Complex-truth triplex, by a conformity of will to that known right; but he made it Quadruplex, by a conformity of works to a right informed Will and Intellect; He readily ſet about (without delayes) the diſcharge of that duty to God & Man: Nor did he alledg the difficulty of the mans recovery to retard his duty; The paſſers-by might pretend that; And that's oft pretended by Hypocrites, to paſs by the works of Mercy

and Equity: Want of care towards others in their extremities is the cauſe that many are caſt away, undone in their Eſtates, deſtroy'd in their ſickneſſes: Such Profeſſors (be they never ſo ſtrict) ſtand not with the Lamb upon Mount *Sion*, nor ſeem, indeed, to be his Diſciples: For, The good *Samaritan* pretended no impoſſibility of the mans recovery to decline his duty, much leſs did he wound that wounded man afreſh with falſe aſperſions; did not tell him, his covetouſneſs, in travelling to get ill-got gain, was the cauſe of his calamity; Nor retort to him in ſcorn, That, had he kept honeſt mens company, he had not faln into the hands of Theeves; Nor did he ſay, ſuch Sad diſtreſſes were evident ſigns he was a wicked man: To deride men in diſtreſs is high profaneneſs; but to rail upon thoſe, to whom they ſhould do right, is moſt unchriſtian and inhumane: But moſt pretenders, in theſe times, and many (I hope I may call them ſo) ſealed ſervants of God, make it no great matter (that ſo they may decline their duty of doing right or ſhewing mercy) to rail upon ſuch; ſo deſperately depraved are their Manners! And they dare invade other mens rights ſo far as to become Judges of their perſons and actions, whom they know not, and which they do not underſtand.

Fourthly; Had the good *Samaritan* delay'd the man half-dead, he had dy'd, no doubt, outright, and he himſelf had paſt by (as that Prieſt and Levite did) his duty of doing right, or ſhewing mercy: Right long delay'd, is uſually loſt thereby, or comes (like the repentance of *Judas*) when its too late: Let none, therefore, *be hearers of the Word*, or knowers of the will of God only, *deceiving themſelves, but doers of it* without delayes or defalcation: The good *Samaritan* (to that end)

end) had his Harp well tuned; His heart was not surfeited or overcharged with the cares and busines of Antichrist, that continually resist true obedience to God, and right to men: But unsealed Locusts and Hypocrites have their hearts and hands ever over-charged with abundance of busines, that they can never mind good works worth the Name of good: They therefore, are ever ready to say with *Abab* (who was an expres Figure of Antichrist) *Thy servants were busie,* (very busie) *here and there,* that we forgot obedience, could not remember to shew mercy, or mind to do right in a forefold conformity: These are not Harpers having the Harps of God, but loaded Camels that can never pass through the Eyes of Needles; Are always fitted and prepared (like that Priest and Levite) to pass by all obedience to God, right and mercy to Men. And the sealed servants of God may very well make (in a great measure) the same excuse and say, Thy servants are ever so busie (minding Earthly things, or having our hearts devoutly set upon serious Formalities) thatwe have not leisure to look after the life of Religion, and power of Godliness, practised in a fourfold conformity; Nor did we ever imagine that any such practice (though now we perceive it) had been in being: Mercy and Right we mind not; or we mind such duties but as Moral Works, not worth the minding: These (though the sealed servants of God) take not (or very little) the example of their Practice from the Patern of the Lamb upon Mount *Sion,* but (so prevalent is the Power of the grand Apostacy even in Saints) from the customes and manners of men: But this *Chorus incontaminatus*, or conscript-number, must make the works of the Lamb (not the manners of men) the Patern of

their Chriſtian practice, which above all things calls for our further conſideration.

Fifthly; We find not that the good *Samaritan* did ſummon near neighbours to make a Rate to relieve the wounded man, and ſo let him (whiles they through covetouſneſs could not agree) be loſt, but defray'd the whole charge himſelf: but the ſealed ſervants of God differ far from his practice, and either omit good Works, or muſt have perhaps, an hundred to co-adjoyn in Copartnerſhip to perform half a good work, at three half-pence charge; And unleſs many do joyn, will not have (no by no means) any hand in it: Such as thus learn Chriſt, ſhew not themſelves, by their practice, to be the ſealed ſervants of God, much leſs to have his Name written in their foreheads: But the good *Samaritan* manifeſtly condemned ſuch multipartite practice of ſhriveled and ſordid tenacity, by his own example: He (not ſeeking aſſiſtance from others, where it needed not) expended the whole charge himſelf, in doing that good work to the wounded man, compleated a perfect Patern in a quadruplex-conformity.

Sixthly; *He took care of him* (ſaith the Text) *and ſaid to the Hoſt; Take care of him.* Care is, to all good works, the Girdle of Truth, without which they are neither true nor good: Had not the good *Samaritan* (though he had done all he did beſides) taken care of him, he had wholly omitted his Chriſtian duty: For, as Faith without Charity, is dead; ſo Charity without care is dead; A true chriſtian care to do good is the edge of Charity and the life of it.

It's the grand miſery and miſtake of Men and Saints, to do, perhaps, many good works careleſly, whereby they become (not good works but) deceits: Such works (though

(though commonly practiſed by ſealed or Wilderneſs-Saints) are far from that practice which they ſhould perform; but are the proper works of the members of of Antichriſt and the Characters of them: By thoſe Characters, therefore, we ſhall diſcover who are (or appear to be) careleſs Profeſſors, and who are careful in the practice of Chriſtianity. And firſt,

They that are careleſs to collect and conſider the incomplex-principles of right in it ſelf, are careleſs in their converſations, and cannot come to the knowledge of the Truth in Practice: Theſe Incomplex-principles (rightly collected) are the Baſis and Grounds of all Mercy and Equity to Men; And that which the Scriptures, and we commonly, call, The cauſe of any man (Plantiff or Defendent) ſtated: *Neither doth the cauſe of the Widow* (ſaith the Text) *come unto them*, Iſa. 1. 23. That is, They do not collect nor conſider the Incomplex-principles, aforeſaid, of Mercy and Equity: Such Profeſſors, Judges, or Magiſtrates (it matters not what their Church-Society, Sect, or their repute for Learning, Strictneſs or Religion is) are corrupt and unjuſt Profeſſors, and (at leaſt in appearance) Members of Antichriſt: But we ſhall illuſtrate the Premiſes, for the Reader's better underſtanding, by one or two Examples. And firſt,

A Prophet's poor Widow made her addreſs to *Eliſha*, and (ſtating her own cauſe her ſelf) thus laid down the principles of Right in it ſelf, neceſſary and due to be ſatisfied unto her; *Thy ſervant, my Husband* (ſaid ſhe) *is dead*, 2 King. 4. 1. There's the *Cui* (a deſolate Widow) to whom mercy and equity was due to be done.

A ſecond Incomplex-right in it ſelf was, *A quo*, or from whom (which is implyed in the ſame words of the

poor

poor Widow) To wit, that Prophet, who was principally concern'd, and bound both by the Levitical Law, and by the royal Law of Love, to make her Incomplex-condition, Complex, or to take notice of it, and duly conſider it, *Levit.* 25. 35. to the end: *Deut.* 15. 8, 11.

A third Incomplex-right is expreſt in theſe words; *Thou knoweſt that thy ſervant* (that Widow's late Husband) *did fear the Lord*: That was a further tye (though he muſt do right and ſhew mercy to all men) to the Prophet, to make her condition Complex, or to have full knowledge of it.

A fourth *Principium præcognoſcendum*, or truth in it ſelf, which the Prophet was bound to know, is expreſt in theſe words; *And the Creditor is come to take unto him my two ſons to be bondmen.*

Theſe *Principia præcognoſcenda*, or Truths in themſelves (thus lay'd down) were the Cauſe of the poor Widow ſtated before the Prophet; And they that are not truly careful and diligent to know and rightly apprehend the cauſes of Plantiffs or Defendents (ſtated by word or writing) are unjuſt Judges, corrupt Magiſtrates, careleſs Chriſtians, & make themſelves (at leaſt appear to be) the Members of Antichriſt: The cauſe of the Poor, of the Widow, of the Fatherleſs, and of ſtrangers in diſtreſs, comes not before thoſe careleſs Chriſtians, nor can they diſcharge any duty of Mercy or Equity to men.

But the Prophet did not tell the poor Widow, ſhe was a trouble to him, or that he was buſie about matters of much higher concernment, nor did he bid her come two moneths hence and talk with him; Nor tell her (to encourage her) he would move it to friends *at his beſt leiſure* (as many Profeſſors commonly do) and at laſt,

laſt, perhaps, revolt from all he had promis'd to little purpoſe, and ſhe expected: But he immediatly bid her borrow many Veſſels, and pour Oyl, out of a Vial ſhe had, into thoſe Veſſels, and (filling them with Oyl) *ſell ſo much as would pay her Creditors, and live her ſelf upon the reſt.* Thus the Prophet took effectual care to make the poor Widows Incomplex cauſe Complex, or to take full cognizance of it.

Secondly: He took care to make her Complex (or by him known) cauſe, Triplex, by conforming his will (that he might relieve her) to his right informed intellect.

Thirdly; He took care to conform his works to his right-informed will and intellect, wherein he had due reſpect to another, incomplex-right, To wit, *Quantum*: The fruit of his charitable care was not a fragment or piece of a good work, nor an half-performance, but a plenary ſupply of full relief to all her wants with due reſpect to all Principles of Right in it ſelf: Such works only are Chriſtian, and ſhall be the practice of that incontaminate company of conſcript Harpers, that ſhall be found without fault in Gods ſight.

We ſhall ſhew a contrary Patern in *Pilat's* careleſs practice; *Pilate* was careful to do right by halves, or but half careful: Chriſt's Cauſe came under his diſquiſition.

The firſt incomplex Truth, in his Cauſe, was, that he was blameleſs, or without fault: *Pilate* made that Truth in it ſelf, half-complex, or took half cognizance of it: For he (having examined him) ſaid thrice, *I find in him no fault*, John 18. 38, Ch. 19. 4. Luke 23. 4. He was willing to releaſe him, but not effectually careful to do it: For (overpowered by his adverſaries importuni-

tunities) he gave ſentence to put him to death: So, all *Laodicean* (half hot, half cold; half careleſs, half careful) Spurious Profeſſors (though never ſo ſtrict, devout, or zealous) will but talk, trifle, cavil, delay; promiſe, not perform; practiſe by halves, falſifie, forget, or before they begin, be weary of well doing, and thereby *wear out the Saints of the moſt high*, and deſtroy his faithfulleſt Witneſſes, as *Pilate* (by like practices) cauſed Chriſt to be put to death: For, All Profeſſors, Judges, and Magiſtrates (half-careful only to collect and conſider the Syſtems of Incomplex-cauſes) cannot expect to exceed *Pilat's* unjuſt practice, *by whom our Lord was crucified.*

Had *Pilate* been faithfully careful to do right, he had not regarded the *Jews* favour, nor been (by any buſineſs or other means) drawn or deterr'd from doing of it.

A ſecond Incomplex-Truth in Chriſts Cauſe, was; That the *Scribes* and *Elders* (as *Judas* had betray'd him to them through covetouſneſs) had delivered him into *Pilates* hands out of envy; who was but half-careful to make this Truth it ſelf, Complex, or to know it: He knew (ſaith the Text) that for envy they had delivered him, *Mat.* 27.18. But his care to know the cauſe of Chriſt was but by halves. For,

To this end (ſaid our bleſſed Saviour) *was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth*, John 18. 37,38. This is the final cauſe and ſupreme end, for which Chriſt was Incarnate, Man created, Saints regenerated; That they ſhould bear witneſs to the Truth in Words and Works; Not in words only, as the leaves of a fruitleſs Tree, but in works alſo, as the Fruits: All hearing, reading, preaching, praying

ing are but ſubordinate duties to this ſupreme end: That they ſhould let their works (wrought in a fourfold conformity) ſo ſhine before men, that they (ſeeing them) may glorifie God, muſt be every mans chief chriſtian care.

But *Pilate* (though much more careful than many ſtrict and Orthodox Profeſſors are) was ſcarce ſo much as half-careful to make Chriſts Cauſe and this Truth in it ſelf, Complex or known to himſelf: *What is Truth* (ſaid *Pilate*) and, when he had ſo ſaid, he (ſtaid not for an anſwer, but) went out again to the *Jews*, and ſaid unto them; I find in him no fault at all, *John* 18. 38.

What is Truth?] A curſory careleſs Queſtion of regardleſs *Pilate! Si licet exemplis in parvo grandibus uti*, If we may (by the Patern of one man) manifeſt the practice of many; If we may (by the example of one *Heathen*) expreſs the Manners, almoſt, of all Modern Chriſtians; Then this is their manner of advancing Virtue, and the way of their ſeeking the Truth: *Sic virtutis Alumni ſumus, ſic Veritatem quærimus!* Men and many Saints are now (as *Pilate* was) more curſory, ſwifter than *Aſahel* in running: Doth the cauſe of the Widow, of the Fatherleſs, of the ſtranger come before them? They can run by it, or glide over it, and take no notice of it: Is any thing ſpoken to them? They can run over it by a raſh anſwer before they hear it: Is any work in writing (requiſite to refel errours, to reform manners) offered to them? They can run by it, or run over it (by a curſory reading) and never underſtand it: Is any man faln amongſt Thieves and wounded like the Wayfaring man? They can run by him and never mind him: Is any thing, that is right in it ſelf, laid before them?

They can run by it, and take no notite of it: What may I ſay of ſuch men, of ſuch Saints, but this? Their feet are ſwift (too ſwift) to ſhed blood: Theſe are not the works of the good Samaritan; This is the practice of *Pilate*.

Pilate examined Chriſt once with ſome ſeeming meekneſs, and ſobriety: Thrice did he juſtifie him as a man in whom he had found no fault: Once he waſhed his hands in water before the multitude, to ſignifie his guiltleſsneſs of his innocent blood: Five times did he reſiſt the raſh violence of that blind zealous Councel: What Profeſſor now, or, perhaps, what Saint, would take that care and pains (that *Pilate* took for Chriſt) for the moſt innocent man manifeſtly injured?

Pilate took care (for the *Phariſees* did not) not to credit Chriſt's falſe-accuſers, and found them Lyars; but Profeſſors now (and, I am affraid, I may ſay, many ſealed Saints) take little or no care how they credit falſe accuſers, according to Scripture-Rule, *Deut.* 19. 16, 17, 18, 19. But they, by believing their lyes (they ſeeming to them devout and zealous) juſtifie the wicked, and condemn the moſt innocent; wherefore even *Pilate* (by whoſe wicked Sentence Chriſt was condemned and crucified) ſhall riſe up in judgment and condemn many careleſs Modern Profeſſors and Saints.

But the good *Samaritan* was faithfully careful to do all good works in a fourfold-conformity: *He took care for him* (ſaith the Text) *and ſaid to the Hoſt, Take care of him. Go and do likewiſe*, ſaid Chriſt to all Saints and Profeſſors in all Ages and Nations.

Laſtly, Had the good *Samaritan* poured Wine & Oyl into the wounds of the Way-fairing man, had he bound up his Wounds; had he alſo given him Money for his relief with

with a liberal hand, and had ſo left him; He had, no doubt, periſhed in the place, and had been re-expoſed to Robbers to kill him outright for that money (for all times afford many Theeves, few *Samaritans*) Such careleſs care and helpleſs half-help had not exceeded the Righteouſneſs and Mercy of *Locuſts* & *Hypocrites*: And ſuch pains and expences had but been the price (the blackeſt Simony) of exemption from performing good Works: For, *Simon* the Sorcerer, ſought to purchaſe the gifts of the Holy Ghoſt with money; But double-minded men deceive themſelves, and deceive others with far more depraved Simony, in ſeeking to purchaſe, by careleſs half-performances (not the gifts of the Holy Ghoſt, but) their exemption from them, or from bringing forth the fruits of them.

The Man of Sin is a man of miſtakes and deceits; His coming and continuance was with all deceivableneſs; But this is the Maſter-piece of deceit (Saints ſcarce excepted) in that ſon of perdition, That his Members miſtake the purchaſe of their exemption from good Manners, by half-performances, for true Chriſtian-practice.

Falſe ſincerity (the Parent of half-performances) is the Fountain of Deceits in the Apoſtacy of Antichriſt, and is, it ſelf, a deficiency in the knowledg of that Incomplex-truth of degree or quantity, and in conforming the Will to the knowledg of it: *Loveſt thou me* (ſaid Chriſt to *Peter*) *more than theſe?* That is; Than theſe Earthly or Wordly things: Covetous Profeſſors deceive themſelves, but can never be ſincere, nor their practice more than half-performances.

Peter, loveſt thou me (ſaid Chriſt)? *Peter* reply'd, *Lord, thou knoweſt that I love thee.* Feed my ſheep, ſaid Chriſt;

And ſo he ſaid thrice. Covetous profeſſors can never be ſincere, nor fit to feed Chriſt's ſheep: For, Covetouſneſs is quite contrary to ſincerity, which is the Superlative degree in the quantity of love, pains, and expences to promote the Truth in Doctrine and Practice: Had *Peter* loved the things of this life as much as the living God, or as much as his Kingdom and the righteouſneſs thereof, he had not been ſincere, but an Hypocrite in his heart, and his Religious actions had been but Hypocritical half-performances.

Half-performances (or a conſtant falling ſhort of the quantity of love, care, pains, or expences to practice good works) are the fruits and infallible Characters of Hypocrites, and do denote, in incult, barren Wilderneſs-Saints (that commonly perform ſuch works) great want of ſincerity.

Sincerity is a ſufficient care, pains, and expence to perform good works in a fourfold conformity, and ſuch practice is the expreſs command of God, *Deut.* 15.7, 8. *Thou ſhalt open thine hand wide to thy poor brother, and ſhalt ſurely lend him ſufficient for his need: Thou ſhalt ſurely give him, and thine heart ſhall not be grieved, verſ.* 10.

Shalt ſurely lend him ſufficient] Sufficient care, pains and charge is the ſubſtance of ſincerity, and the due meaſure of Right and Mercy, as we ſhewed in the foreſaid examples of *Eliſha* and the good *Samaritan*: But *Quantum deficit*, deficient care, pains, and charge, is the falſe meaſure of Impoſtors in the Apoſtacy of Antichriſt; And the fruit of it, the deceitful price of exemption from the practice of good Manners: Almoſt all Profeſſors, and many Saints, much deceive themſelves by being of this or that Sect, or Church-Society, and, by being therein vainly confident; whereas a Sect ſignifies no-

nothing; But ſincerity is the ſubſtance of true obedience.

Saul (ſo deſperately deceitful are half-performances) paid a large price of exemption from obedience to God, and doing good to himſelf, his Country and Family: He went, ſaw, and overcame *Amaleck* as God commanded, brought away their beſt Cattle, &c. Who could (nor could he himſelf) imagine that more to pleaſe God could be done in that ſervice? Nor ſcarce could *Samuel* beat him out of the ſtrong confidence of that misbelief, But *Samuel* told him, that all that large price of exemption (for it ſeemed to exceed an half-performance) from true obedience, *was as Witchcraft and Rebellion.*

Why as Witchcraft? Becauſe half-performances deceive unſealed Hypocrites more than Witchcraft, and *would deceive (were it poſſible) the very Elect*: But the practice of the good *Samaritan* is a perfect Patern in a fourfold conformity for all Men and Nations to follow, having due reſpect to all the Principles of right in it ſelf; *A Quo, Quid, Cui, Quantum, Quoties*, &c. And ſuch Works (and they only) are the ſacred Harmony of the Harps of God.

And I looked, and lo, a Lamb ſtood upon Mount Sion, &c.] We ſhall (and ſo conclude the firſt Part of this Treatiſe) further enquire; Firſt,

Who that Lamb is.

Secondly, What is here meant by Mount *Sion*.

Thirdly, Who thoſe Harpers ſhall be.

Fourthly, Why they are called the firſt-fruits.

Fifthly, What is meant by thoſe Harps of God.

And firſt,

That the Lamb on Mount *Sion* ſhall be Chriſt, is not doubted.

doubted (I ſuppoſe) nor deny'd by any: Not that Chriſt ſhall then ſtand, corporally, in his Hypoſtatical perſon there, or any where elſe upon Earth (either for 1000 years, or more, or leſs time) when theſe 144000 ſhall attend him; But, by the Lamb, in this Text, is meant Chriſt's Subſtitutes (his revived Witneſſes, Religious Miniſters and Magiſtrates) raiſed from the ſleep of Spiritual Death to the Life of Animadvertency, and to mind to do right and ſhew mercy (after the Patern of the good *Samaritan*) in a fourſold Conformity, which only is Chriſtian true practice: For, As *Michael* and his Angels are ſaid to fight with the firſt Dragon, And to bind him, &c. *Ch.* 12. 7. *Ch.* 20. 2. It was *Michael's* Delegates and Subſtitutes (*Conſtantin* with his Armies and Officers) that fought (and not *Michael* perſonally and literally) on Earth; So the Lamb, in the Text, upon Mount *Sion*, ſhall be his Witneſſes and Repreſentatives (Religious Kings and Miniſters) ſtanding firm (as upon Mount *Sion*) upon laſting Principles of ſound Faith and good Manners: Nor was it God and Chriſt literally (but the ſaid Subſtitutes with their Succeſſors) that reigned on Earth, when the 1000 years began, *Ch.* 12. 10. Nor ſhall God and the Lamb literally (but their Repreſentatives) be the Temple in the conſcript-City of God, *Ch.* 21. 22.

Secondly, We ſhall further enquire who this conſcript-number (that ſhall accompany the Lamb) ſhall be, and ſee wherein they differ from Locuſts and Hypocrites. And firſt, They clearly appear to be the Goſpel-Church (after her Wilderneſs-Pilgrimage) brought to, and built upon immoveable Foundations of Truth and Peace: For two Texts, in one and the ſame Chapter, expreſly tell us, That *the Woman fled into the Wilderneſs*, and

was

was to remain there at leaſt 1260 dayes (dayes annual) which are 1260 years, *Ch.* 12. 6,14. And (the duration of that Deſert-condition by her finiſhed) we find her (immediately, or very ſoon after) firmly ſeated upon Mount Sion: And it is well known to all, that know any thing, that Mount Sion was never in the Wilderneſs, *Ch.*11.11,13,15. *Ch.* 13. 18. *Ch.*14.1.

That Mount was the Type-Seat of true Worſhip; This the Antitype: That for a time; This till time be no more: That was literal; This ſhall be Spiritual: To wit, Laſting and inviolable Principles of true Faith and good Manners, whereon the Goſpel-Church (firmly built) ſhall perform true obedience to God, and good Works to Men in a fourfold conformity.

Therefore, Locuſts and Hypocrites can be none of this conſcript-company; their Harps of pride, ſtrife, and ignorance(if ſuch Inſtruments can be called Harps) ſound forth raſh and fooliſh queſtions, cavils and impugnations againſt that which is right; Their works (and true Saints, too oft, practice the ſame) are torn Sacrifices, clypt fragments, half-performances, good beginnings never finiſhed, works of negligence, and careleſs forgetfulneſs, or wicked exemptions from good works: They ſcatter ſome fragments (the worſt Simony) to be rid of doing good, whiles they relieve the poor, reward the well-deſerving, but ſtrengthen not their hands (as *Sodom* did not) by relieving or rewarding of them: Their works (not performed in a fourfold conformity) are contrary to the Patern in the Mount, and the practice of the good *Samaritan*; Therefore (being laid in the ballance) they are ever found wanting.

This company (*having the Name of God in their foreheads*) may be called, *Cœtus Virgineus, vel Chorus incontaminatus*

minatus, the Virgin or undefiled company; *These were not defiled with women* (ſaith the Text) *for they were Virgins*, verſ. 4. They ſeem to differ from the *Profuga* or ſealed Church, only, as Chriſt, transfigured in the Mount, differed from what he was before: Chriſt in the Mount, was not another man, but a Man (the ſame Chriſt) of another manner; So theſe 144000, conſcript in the Mount, ſhall be the ſame Goſpel-Church, that was ſealed before, that fled into the Wilderneſs, and was fed there for 1260 years; Not, for matter, another Church, but a Church of other manners, transfigured as it were, in the Mount of God, and not floating (as the Ark in the flood) upon unſtable waters; not driven to and fro with every wind of falſe Doctrine and different Opinion; not broken by proud Billows of ſwelling Schiſms and Subdiviſions, but ſhall be immovably fixt (like the Ark at laſt) upon a ſure Rock which can never be ſhaken.

Many rich, Prophetick-promiſes to the Goſpel-Church are held forth in the 7th Chapter from the ninth verſe to the end; But thoſe manifold promiſes of the richeſt mercies ſeem to be made, chiefly to the conſcript-Church; and were not ſo fully fulfilled to the ſealed ſervants of God in that Chapter; For, after the ſealing of them, the Text ſaith; *After this I beheld, and loe, a great multitude*, &c. verſ. 9. For, as God did not begin to ſmite *Egypt* with the Plagues of Exciſion, till his people were firſt ſealed, in the Fronts or Door-poſts of their habitations, with the blood of the Lamb, *Exod*, 12. So theſe (their penultimate Antitype) were firſt ſealed in their foreheads before God ſmote Imperial and Apoſtate *Rome* about the beginning of the fifth Century: But, as his Prototype ſealed ſer-

ſervants (the people of *Iſrael*) finiſhed forty two journeys in the literal Wilderneſs; So theſe ſealed ſervants of God in the 7th Chapter, were to fulfill forty two moneths Prophetical (1260 years) in the Spiritual Wilderneſs, before they ſhould ſtand with the Lamb upon Mount *Sion*, Ch. 11.2. Ch.12,6. 14. Ch.13.5.

That Type-Wilderneſs was the place of provocation, wherein thoſe (in a figure ſealed) ſervants of God (erring in their hearts, and not knowing the wayes of God) provoked him to anger, and they all periſhed in that place for their provocations; That Type-Deſert was a literal, local, barren part of the World: But this Antitype-wilderneſs is leſs literal, more ſpiritual, no leſs barren in good works, and is (in the Aggregate of it) the whole World: For, the Prototype, Apoſtate-Church was driven out of Paradiſe into the barren World, that brought forth (as a curſe laid upon it) Bryars and Thorns: And the Antitype revolted Woman (the Goſpel-Church) fled from Heaven (her Primitive ſtations) and was driven thence into the Wilderneſs (this wicked World) where evil Beaſts (Heathens, Hereticks, and proud and blind Hypocrites) in habit, and which is an inextricable Labyrinth of inveſtigable intanglements, and wayes all overgrown with the Briers and Thorns of the Cares and Pride of this life; A place where the ſealed ſervants of God habituate themſelves to err in their hearts, and to be ignorant of his ways with all confidence, and continually provoke him to anger. But,

The Goſpel-Church was not to continue ſcattered over all this Spiritual Wilderneſs, but to be more ſtrictly confined, for 1260 years, to her more peculiar place there, prepared of God.

The place prepared in the literal Wilderneſs,

was *Egypt*, as we ſhall, in the ſequel, fully ſhew.

Another Prophetick-place prepared of God (and that more Myſtical) was the Apoſtate body of *Iſrael*, or they in their journeys and places of their pitching their Tents; For all Iſrael above twenty years old (about four excepted) fell away (when the faithleſs Spies brought evil reports upon the Land of Promiſe) from Faith and Obedience: That Apoſtate body was a place prepared of God to preſerve his truly ſealed ſervants: So the Papal-Apoſtacy, and her ſubdiviſions (ſuch at leaſt as held the *Homouſian* Faith) were the Antitype-place prepared of God to preſerve his truly ſealed ſervants for 1260 years.

But theſe 144000, upon Mount *Sion*, ſhall not need any place prepared in the Wilderneſs, to preſerve them, becauſe they themſelves ſhall not be there; Nor ſhall they need a body of Death (the body of the Apoſtacy of Antichriſt) to preſerve (as the Fiſh did *Jonah*) their lives from death; But they ſhall have the Name of God written in their foreheads; And that name (true practice in a fourfold conformity) ſhall be a ſtrong Tower to defend them from all diſtreſſes: Nor ſhall that Name of God (the vivid practice of the power of Godlineſs) be an Anchor in a ſtorm, but an impregnable Rock, above all Seas, which ſtorms can never reach.

Paul's Ship, wherein he ſailed, was long driven to and fro; daſh't with impetuous ſtorms, at laſt ſplit in pieces; The paſſengers got its broken boards to bring them to ſhore; And the Profuga, Goſpel-Church, that fled from the Serpent for 1260 years, hath been long driven (too much like *Pauls* ſhip) to and fro, broken with violent ſtorms, and is now ready (by daſhing billows of diſſenting brethren) to ſplit in pieces.

But

But theſe 144000 upon Mount *Sion* ſhall not need to fear Sea-ſtorms of tribulations, or perſecutions, becauſe *there ſhall be no more Sea*, ſaith the Text, Chapter 21. 1.

No more Sea] That is, No more coaltern perſecutions betwixt Profeſſors of different perſwaſions, nor tempeſtuous daſhings of civil Diviſions, nor any more diſtreſſes (as formerly) for faithleſs diſobedience: So the whole World, in time of the flood, was a ſtormy-Sea, wherein the Ark (the Prototype-Church) was driven; But, when it reſted on *Ararat*, there was no more Sea of daſhing billows againſt that weather-beaten Type; And ſo the ſealed, Wilderneſs-Church, hath been driven to and fro (though her firſt 800 years were more favourable) for about 1260 years, as in a troubled Sea; But, when ſhe ſhall arrive upon Mount *Sion*, there ſhall be no more Sea: *Righteouſneſs delivereth from death*; But her righteouſneſs of a four-fold conformity (which only is the fruit of true Faith) ſhall deliver her from all future Sea-ſtorms and Shipwracks.

But this righteouſneſs is much more difficult to be done, than the righteouſneſs of formal Profeſſors, and far different from the promiſcuous, clypt, and defalked righteouſneſs of ſuch true Saints, whoſe Harps are ever out of tune. For,

Formaliſts and Hypocrites (nor are true Saints free from this fault) really imagine, that the way to work true Goſpel-righteouſneſs is obvious to any; Every man (they think) may do it without much direction for any difficulty therein: The ground of this, almoſt general, miſconceit is this; They miſtake the deceiveableneſs of unrighteouſneſs for the Righteouſneſs of Saints, and the Gold-like Crowns of Locuſts for the

Name of the living God written in the foreheads of his ſervants; And this righteouſneſs (miſtaken for true) is moſt eaſie to be done by the moſt indocible: Its moſt eaſie for men to pretend Religion, and practiſe none; To profeſs to witneſs the Truth and teſtifie lies in words and works; or to witneſs it in both with thoſe delayes, and ſuch ſlackneſs or partiality, that it profits none; To take much care to come to the knowledge of the Truth in the Doctrine of Faith and Manners, and be deceived, but not to come to the knowledge of the Truth in practice, that they may be ſaved: This is *Doctrina dedocenda*, Doctrine to be learn't at leaſt to better ends.

To paſs heady cenſures, and practiſe actions of precipitate raſhneſs, which even Heathens abhor, is (as beſtial) abhorred of God: Our Law (ſaid an Heathen) condemns no man unheard; But corrupt, careleſs, true Chriſtians, can, and commonly do, condemn (*Inditâ cauſâ, inaudito viro*) any man or thing unſeen and unheard: But no Law, Literature, nor Religion, nor ſtrict Profeſſion, nor ſound Doctrine; No Gifts nor Parts can bind or debar unſealed evil-Beaſts from this barbarous frenzy, which the Laws, even of wicked Heathens, allow not; and which makes men more bruitiſh than the worſt Heathens: This deſperate wickedneſs of barbarous folly (ſo eaſie it is to be learn't) is little leſs frequent, nor leſs eſteemed for true Righteouſneſs, than it was by the Phariſees, who (by this temerity of blind Hypocriſie) condemned and crucified the King of Righteouſneſs.

But the Righteouſneſs of this *Chorus Virgineus* (contrary to the Crowns of Locuſts, deceits of Hypocrites, and the dangerous diverſions of corrupt, careleſs, true

Chriſti-

Christians) shall be (as the Text infers) every way conform to that which is right: Therefore it must be (for *difficilia quæ pulcra*) far more difficult to be attained and practised.

These were not defiled with women (saith the Text) *for they are Virgins*: That is; They shall not pollute themselves with the false Doctrines and foolish Opinions of Erroneous Professors, nor espouse their works: Their works shall not be (like the fruits of Formalists) withered for want of Rain, nor blasted with the Wind, but be good and perfect fruits of a fourfold conformity, well-pleasing to God, and profitable to Man; For, so their site, position, and number import: We find them not wandering in the Wilderness, nor sitting under shadows of Death, as they did before, when the Woman fled into the Wilderness, and her Witnesses were killed for 1260 years, *Revel.* 12. 6, 14. *Ch.* 11. 7, 9, 11. But we find them situate and built (standing no doubt, after the Patern of the Lamb) upon Mount *Sion*, where *Solomons* Temple was built, and so the Antitype of it, *Ch.* 14. 1. For,

We find their number to be 144000, *Ch.* 14. 1, 3. And the quadrate dimensions of *Solomons* Temple were 144000 Cubits, thus cast up.

Its length (60 Cubits) multiply'd by its breadth (20 Cubits) makes its product 1200 Cubits, which multiply'd by 30 Cubits (the heighth of it) makes 36000 Cubits, whose square is 144000 Cubits; And we find this sacred company to be 144000, & to stand upon Mount *Sion*: That is, To be the Antitype of *Solomons* Temple, or the true Gospel-Church returned out of the Wilderness and turned back to obedience: That is, To have the Name of the Father of the Lamb written in their

their foreheads: which neceſſarily infers, That this *Cœtus Virginius* muſt needs be, *Chorus Agni*, the Church of Chriſt: That is, The City of God re-built upon Mount *Sion*: To wit; upon inviolable Principles of Truth in Faith and Manners. For,

Secondly, Both their number and poſition imports a Quadruplex-conformity in practice: For *this City* (ſaith the Text) *lieth four-ſquare* in 12000 furlongs, *Ch.* 21.16. Its Quadrate Dimenſions (it's ſo eaſie and evident, that it needs no caſting up) are 144000 furlongs; which principally imports, That the Righteouſneſs of this *Chorus incontaminatus* ſhould be of a Quadruplex-conformity, or every way conform to that which is Right in it ſelf; A righteouſneſs of arduous induſtry and acquiſition, directly contrary to the Goldlike-Crowns and deceits of Locuſts and Hypocrites.

Thirdly, *The Name of God ſhall be in the foreheads of his ſervants* (*the inhabitants of this holy City*) ſaith the Text, *Chap.* 22.4. *And his Name ſhall be written in the foreheads of theſe* 144000, *Ch.* 14.1. Therefore, theſe 144000 ſhall be that City of God. I omit, for brevity, many other comparityes betwixt this conſcript 144000, Ch. 14. *and the holy City*, Ch. 21.

The Poſition of the Prototype twelve Tribes about the Tabernacle was in a fourfold figure; And their Antitype, this 144000 (Ch. 14.) are of a ſquare number; And the holy City, Ch. 21. is to be both of a quadrate number and figure; And this fourfold congruity betwixt both (in their number, in the Name of God, in the place of that Name, and in their quadrate poſition) ſignally proves that theſe 144000 (Ch. 14.) ſhall be the ſame City of God, Ch. 21. And likewiſe that the practice of that quadrate polity (for *ſuch as the Tree is*,

ſuch

such is the Fruit) ſhall be a righteouſneſs of a quadruplex or fourfold conformity, which only (or what tends thereunto) is ſubſtantial and true Righteouſneſs; All other is but deceits.

We have already ſhown who that Lamb upon Mount *Sion*, ſhall be.

Secondly, Who theſe conſcript firſt-fruits, that ſhall attend him, are to be. And,

Thirdly, We ſhall further enquire, why this conſcript-company is called, *The firſt-fruits redeemed*, &c. Or from what, and for what they ſhall be ſo redeemed? And firſt from what they ſhall be redeemed; To which I anſwer: They ſhall be redeemed from doing the works of Heathens and Hypocrites, that are contrary to Goſpel-rule; And from thoſe obſcure, commixt works of proud, careleſs, true Chriſtians, that are inconform to Chriſts Commands, and render them (though true Saints) doubtful to themſelves and others whether they be ſuch or not.

Secondly, We ſhall enquire; for what they ſhould be thus redeemed? The Text, expreſly anſwers this demand in theſe words: *Theſe are the firſt-fruits*: That is, They ſhould be thus redeemed to be the firſt-fruits, or foregoing examples for all Ages to follow: To wit; To draw the Nations (both Heathens, Sects, and Saints) to practiſe good works, conform to that which is right in it ſelf: For the works of *Hypocrites* have no power to draw others to practiſe ſincere obedience, becauſe they (by their works) give not, nor can give any good examples for *Papiſts*, *Jews*, or *Turks* to follow. Nor can careleſs, true Chriſtians, corrupt Manners, draw others, nor be drawn without thoſe firſt-fruits, for them to run after their examples: There-

All *Sects* and *Nations* (without theſe firſt-fruits, and the Lamb for their Patern) muſt remain (*ſtatu quo prius*) ever unconverted, never truly united; but be as they are and long have been; Or be (if that be poſſible) worſe than ever they were: *Sic ſubitò deterrima, deteriora ſi ſint, ſequentur Sæcula*: For, corrupt, careleſs, ſlothful, true Chriſtians cannot run, nor draw others *to run the ways of Gods Commands*: They (though their Doctrine were moſt ſound, they ſtrict, and devout, their gifts great and many) have more need to be drawn, than power to draw others by their examples: Their drawing is rather a drawing back of themſelves, and a with-holding of others from preſſing forwards: For, the proud, covetous, careleſs, converſations of ſuch true Saints have no attractive force to good, draw forceably to evil: Their ſlothful pains of careleſs Levity, Pride and Avarice are uſually fond, and raſh impugnations of cenſorious ignorance againſt the practice of that which is right: Therefore the ſecret and ſcarce diſcerned Graces of ſuch true Saints are too feeble to draw others by ſolid Doctrine or depth of Knowledge which they never ſeek after; Or by good examples, which they never give: Theſe are no attractive firſt-fruits, though they may (in due time) be drawn by them. But

The Righteouſneſs of theſe firſt fruits ſhall be (oppoſite to the works of darkneſs) *Juſtitia manifeſta*, works of Light, made thereby manifeſt, and (for that cauſe) forceable to draw the *Nations* (*Men*, *Sects* and *Saints*) to God, and to bind the attentive ears of all to hearken and obey by its delicious harmony.

Nor ſhall that ſacred company ſerve for Paterns of practice to poſterity, but be *Gnomon judicij vel Norma judicandi*, the Rule of Right Judgment to all Saints, Sects

Sects, and *Professors* that pretend to extraordinary gifts of the Spirit of God, and to be endowed with power from above, above their brethren of present or former times: Such may try and judge themselves, and discern and be discerned by others (in a very large measure) whether they be led by the spirit of delusion, or by the Spirit of Truth and Sobriety: For, The Gospel-Church was to be in the Wilderness (vailed in great obscurity, involved in great distresses, and decaying daily in Graces) for 1260 years, and until these first-fruits (her Offspring) should begin to stand upon Mount *Sion*: Therefore, all *Sects* and *Professors*, that pretend to be endowed, extraordinarily, with Gifts and Power from above before this time expire, appear, inevitably, and may appear to themselves (by undeniable Record of Sacred Scripture) to be, so far *Impostors*, and *Seducers* of others: For (if the first-fruits are, in future, to come, then) these pretenders (incult, and careless of true Christian practice) cannot be *the first-fruits* for others to follow: Such Professors cry up (with vain acclamations) old Errors and Deceits, for new Lights; and are, so far, found lyars. We shall now enquire,

Fourthly, What is here meant by Mount *Sion* in the Text? Its Type had its higher and lower parts: Its higher part contained *Moriah*, *Sion* and *Calvary*: On *Moriah* stood the Temple; On *Sion* was the Tower and City of *David*; On *Calvary* was Christ crucified: *Jerusalem* was built on the lower part of it: The upper and lower parts had the denomination (from its highest part) of Mount *Sion*.

Sion and *Sinai* are *Synantitheses*, or directly contrary; So was the Wilderness and the Land of Promise. As *Jerusalem* was the *Metropolis* of the Land of promise,

and *Sion* the chief place of note therein; So *Sinai* was the Head and Symbole of the barren Wilderneſs: Their diſparities appear thus expreſly from the Text.

Tell me (ſaith the Apoſtle) *Do ye not hear the Law? for it written, That Abraham had two ſons, the one by the Bond-Maid, the other by a Free-Woman: which things are an Allegory; For theſe are the two Covenants: The one from Mount Sinai, which is Hagar, and engendreth to bondage: But he of the Free-woman was by Promiſe: And Jeruſalem above* (*the Mother of us all*) *is free.*

The Mother of us all] That is, of all *Sarah's* Seed, the ſons of promiſe: Wherefore *Sion* and *Sinai* (as Types) differed, as *Hagar* and *Sarah*; as the two Covenants, as Grace and the Law, Life and Death, Bondage and Freedom.

Type-*Sion* was a threefold foundation (the ſubſtructure of the Temple, of the City of God, of the City of *David*) Thither the twelve Tribes came to keep the Paſsover: Therefore, Type-*Sion* was a Figure of the Foundation of the Church of God, and a literal place; But Spiritual-*Sion* (no literal place) ſhall be the Antitype-foundation of the Goſpel-Church: For the Lamb, and with him 144000, having his Fathers Name written in their foreheads, ſhall ſtand there, *Ch.* 14. 1.

The Foundation of the Church of God is tranſcendent.

Secondly, Derivative.

The Tranſcendent Subſtructure is, *Deus in Chriſto pacatus*, God reconcil'd in Chriſt: This Foundation (the Rock and Pillar of Truth from eternity) ſtands for ever.

The Derivative Foundation of the Goſpel-Church is the knowledge and love of the Truth, or a fruitful Faith

Faith in the Promiſes of God through Chriſt: Chriſt ſaid to his Diſciples, *But who ſay ye that I am? Peter ſaid, Thou art Chriſt the Son of the living God. Jeſus anſwered, Thou art Peter, and upon this Rock will I build my Church*, Matth. 16. 15. This Derivative foundation of the Goſpel-Church was the Faith which *Peter* confeſſed; and it had reſpect to, and was built upon that firſt and tranſcendent Foundation: This Derivative Foundation (a living and fruitful Faith) ſhall be that Mount *Sion*, (Ch. 14.) where thoſe conſcript 144000 (the Antitype of *Solomons* Temple) ſhall ſtand, and whereon the City of God ſhall be built, *Chap.* 21. 2. The Prophetick-promiſes are expreſs, and the Texts full and clear that prove it; which notwithſtanding, many may object and ſay, That this Foundation was laid long before.

The Aſſertion I confeſs, and grant that this foundation was laid long before, even in the Primitive times: But a falling away was to come, and a departing from the Faith, 1 *Theſſ.* 2. 1 *Tim.* 4. 1. For the Church (at leaſt in a very large meaſure) forſook the Rock of her ſafety (the Foundation of her ſtanding) fell from Heaven (where ſhe ſtood) and fled into the Wilderneſs for 1260 years, *Revel.* 12. 1, 6, 14. So the Prototype-Church (*Jacobs* family) fell away, departed out of the Land of Promiſe, fled into the Wilderneſs, and into her place there prepared of God: To wit, *Egypt* (the moſt barren place in that Wilderneſs, were it not miraculouſly prepared of God, and as it were in the middle of it) and returning thence, through part of the Wilderneſs, turned aſide there alſo; They were then far remote, and long removed from the Type-foundation (*Sion* literal) where *Abraham* would have offered his

ſon, *Melchizedeck* was King of Righteouſneſs, and where the Lord was twice ſeen in abundant Grace and Mercy.

So their Antitype (the Goſpel-Church) was long removed (as aforeſaid) into the *Spiritual Wilderneſs*, from the foundation of her ſtanding: But as many of the captives carried to *Babylon*, were mindful of *Sion*, and would not forget *Jeruſalem*, Pſal. 137. 5, 6. So ſome of the ſaln ſervants of God in the Goſpel-Church, have had ſome weak deſires of *Sions* welfare, and are ſomewhat (though very little) mindful of their firſt foundation: But (may ſome ſay) this foundation (Faith in the Promiſes) ſtands ſtill firm.

I Anſwer, *Sion* ſtood (after the City and Temple, built upon it, were turned to aſhes) but it was left deſolate, the living were departed, the dead only and the ſlain were left there, as the *Lamentations* declare at large.

And ſo the Faith of the Antitype revolted-Church, in the Spiritual Wilderneſs, was, and is a deſolate Faith, a Faith fruitleſs (or far from being fruitful) in the practice of good Manners, and, at leaſt, drawing near to a dead Faith; and therefore no way fit to be the Foundation of the Goſpel-Church adorned to be the Lambs Bride, *Ch.* 21. 9.

But Antitype-*Sion* ſhall be a fruitful Foundation, a living Faith, giving life to the City of God that ſhall be built thereon: For, *Such as the Tree is, ſuch is the Fruit*; and ſuch as this Foundation, ſhall be the Superſtructure upon it: But theſe 144000 (the Antitype of *Solomons* Temple built thereon) ſhall be undefiled and without fault, ſaith the Text, *verſ.* 4. 5. That is, Their Righteouſneſs ſhall be ſo perfect in a fourfold conformity

(but

(but *there is no man that ſinneth not*, 1 Kings 8. 4, 6.) that it ſhall be a ſweet Savour and a Sacrifice well-pleaſing to God: But the Faith of the Goſpel, Wilderneſs-Church is (as was that of her Prototype) a barren faith, affording very little fruit to Gods glory, or the good of men. The Witneſſes (we read) were to be killed; And this faith is much after the manner of the Carcaſſes of thoſe killed Witneſſes; And, indeed, their Carcaſſes was ſuch a Faith (a dead or dying faith) having ſome ſmall, inſenſible, and almoſt unperceivable true life: For, *Faith without Works* (ſaith the Apoſtle) *is dead*, a Carcaſs of Chriſtian Profeſſion without power, *James* 2. 17, 20. And ſuch a Carcaſs of the killed Witneſſes (or ſomewhat like it) the Spiritual *Gentiles* kept unburied to be a foundation to build the Apoſtacy of *Antichriſt* upon, and it's the *Pillars* of it to ſupport it: Nor are inanimadverſive, clypt, inconform half-performances any fruits of a living, but the deceits of a dead faith: Such a faith, Such a fruitleſs foundation is *Sinai*, not Mount *Sion*, and moſt unfit to be the Subſtructure of the Church of the living God; Nor can it procure his favour, but his anger or enmity, for ſo * *Sinai* ſignifies. Therefore was God angry forty years with the Type, Wilderneſs-Church, and ſwore in his wrath *that they ſhould not enter into his reſt*: So the Antitype-Wilderneſs is the place or diſpenſation of Gods heavy anger and ſore diſpleaſure even againſt his own Church and People; becauſe (ſaith he of the Figure of theſe) *they do always err in their hearts, and have not known my ways*, Heb. 3. 10. * *Iſſid.*

Do always err, &c.] Their Antitype alſo err always, becauſe they are ever inanimadverſive, and mind not (or mind not much) what they ſay or do. One ſaid of the troubled

troubled Sea, *Nihil hic niſi Pontus, & Æther*; So may we ſay of the dead faith of this Spiritual, dreadful Wilderneſs; There is nothing there but errors in mens imaginations, and little elſe in the hearts and hands of Saints: For the fruits of a dying or deſert-faith are (through brutiſh inadvertency) erring imaginations, ignorant animoſities, Schiſms, deceits in Opinions, and miſtakes in Manners. A dead faith (the foundation of the Apoſtacy of Antichriſt) is threefold, or ſubſiſts of three parts.

Firſt, Inanimadvertency.

Secondly, Ignorance, or erroneous knowledge, which the Apoſtle calls, *Sciencé, falſly ſo called*, 1 *Tim.* 6. 20. From theſe two proceeds the love of a Lye. And theſe three conſtitute a fruitleſs dead faith. And

Secondly, Antitype-*Sion* (or a fruitful living Faith, the Derivative Foundation of the Church of God) is alſo threefold, or ſubſiſts of three parts.

Firſt, Animadvertency.

Secondly, true Knowledge; and from theſe two proceeds Love, the life of a fruitful living Faith: For Knowledge comes by animadvertency, and from both ſprings Love, the life of Faith.

And I looked, and lo, &c.] Animadvertency is the Root of Faith; Knowledge the Eye of it; Love is the Life thereof: But a dead faith Acts, and looks not; Cenſures, and ſees not; Reads, and minds not, or (with an evil Eye) minds amiſs, miſtakes pieces and fragments of good Works for perfect Obedience, and deceits for Truth: no better fruits muſt they expect that make a dead faith the foundation of their Works, and the ſubſtructure of the Church of God.

Break off thy ſins (ſaid *Daniel*) *by righteouſneſs, and thine iniqui-*

iniquities, by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity: *Nebuchadnezzar*, no doubt, did as *Daniel* directed: But it's not a careleſs, clypt Righteouſneſs of a dead faith, nor half-performed mercy to the poor, that can ſecure *Profeſſors*, *Saints*, *States*, or *Churches* from dreadful Calamities: He was driven (as a man without Rule or Reaſon) from amongſt men, and his dwelling was (as in a Wilderneſs) with the Beaſts of the field, till twice 1260 days paſt over him: His Faith was a Wilderneſs dead Faith, bringing fruits forth by halves.

The dreadful evils of the barren Deſert (*Literal* and *Spiritual*) and the contrary benefits and bleſſings of *Sion* (in Type and Antitype) may briefly appear from the faſtings of *Moſes*, *Eliah*, and *Chriſt, forty days in the wilderneſs*: The time was above fourty days, and perhaps, about 42 days, conform to 42 moneths *Prophetical*, which was the time that the Goſpel-Church ſhould fulfil in her place in the *Spiritual Wilderneſs*, Chap. 12. 6, 14. Ch. 13. 5. For Chriſt had finiſhed 40 days faſting before the Devil began to aſſail him with his fierceſt temptations, *Matth.* 4. 2. So *Eliah* took one days journey into the Wilderneſs, and was miraculouſly fed there before he faſted 40 days, 1 *King.* 19. 4. And *Moſes* faſted 40 days and 40 nights, before God gave him the Tables of the Covenant, *Deut.* 9. 11. Forty days and forty nights (*rotunditatis gratiâ*, or as a round number) are expreſt, but the whole time of the faſtings of all the three appears to be longer: That time was an abbreviated adumbration of the Goſpel-Churches continuance in the Antitype-wilderneſs; and what they did or ſuffered, in that time there, prefigured, *Prophetically*, the ſtate of the *Profuga*-Church. And firſt,

Moſes

Moſes faſted, two ſeveral times, 40 days; and when he had finiſhed his firſt 40 days in *Horeb*, he found *Iſrael* (more degenerate in Manners and Opinions than they had been before) *worſhiping a Calf*, Deut. 9. 12. So the Goſpel-Church and Profeſſors (having now near finiſhed their Wilderneſs-Pilgrimage) are ſo far from being nearer to Mount *Sion*, that they are much more erring in their hearts, and ignorant of the ways of God; More abundant in miſtaking evil Manners for good Works, and more blindly Superſtitious in Worſhiping (*as Iſrael did a Calf*) the works of their own hands.

The works of their hands, Revel. 9. 20.] And what are thoſe works? I Anſwer, All careleſs, deficient, long-delayed, or half-performed works of mercy and equity, are (though wrought by Saints) *the works of mens hands*, which God abhors: Such much more are the works of all Saints and Profeſſors that miſtake (their *Cui*) perſons or things whom they miſintend to right or promote.

We are debtors (ſaith the Apoſtle) *not to the fleſh to live thereafter*, Rom. 8. 12. But this is the miſery of Modern times, that all men (and Saints for the moſt part) miſtake their Creditors, and mind not to whom they themſelves are Debtors: For the miſerable, *Wilderneſs-Chriſtians* are all Debtors, and owe almoſt all they have to themſelves; little or nothing to their neighbours, to whom, what is part of their due they pay (as the *Phariſees* did) to their own *Proſelytes*, *Kin*, *Friends*, or *Members* of their own *Societies*; But to things profitable and honeſt, and to the purſuers of ſuch things, they find nothing (or the leaſt part) due, and accordingly repay them: Theſe are Debtors (be they never ſo Spiritual)

ritual) to the flesh, and these their fruits (*the works of their own wicked hands*) are worshiped almost by all, as *Israel* (when *Moses* had finished his 40 days fasting) were found worshipping a Calf.

No less wicked are the Works of the hands of *Hypocrites*, that make the Witnesses the *Cui* of their condemnation, and false accusers, forgers of lyes (through their indulgent, or not diligent examining of them) their *Cui* of Credit and Reputation: For this cause multitudes of blind, zealous, careless Professors readily give credit to, and capitulate with the greatest Impostors against the injured most innocent: This practice is the power of the Prince of darkness in the Mystery of iniquity, whereby he crucifies Christ Mystical, and kills his Witnesses in the Spiritual wilderness.

Secondly, *Eliah* wandered, and fasted forty days in the *dreadful Wilderness*; and (when he had finished that sore travel) he was so far from Mount *Sion*, that he was got to *Horeb*, quite contrary to it; So the Gospel-wandring *Saints* and *Professors* (having almost finished their much more sore travel in a far more troublesome Wilderness) are so far from drawing near to Mount *Sion*, that they are come to *Horeb*; So horrible are the mistakes and deceits of these men and times. But how and when did *Eliah* begin his Eremite-travel?

I Answer, He fled for his life from *Jezabel*, as his Antitype (the Gospel-Church) fled from the second Dragon, but, indeed, at first, from both combined, *Ch.* 12. 6, 14. He came to *Beersheba*, where he left his servant; There and then he began his Prophetick-Pilgrimage: For he travelled thence one days journey into the Wilderness; lay down and slept under a Juni-

per-Tree: There, an Angel (touching him) awaked him, and bid him eat and drink: He lay down again, and the Angel (touching him the ſecond time) bid him eat and drink: So Chriſt commanded his Diſciples to watch and pray, and, coming the firſt time, found them aſleep; So did he three times, and ſaid, *Now ſleep on.* *Eliah* ſo ſleeping, and the Diſciples ſleeping three times as aforeſaid, Prophetically prefigured the ſleepy diſpoſition of the Goſpel-Church and Saints in the Spiritual Wilderneſs. And what is ſleep?

Sleep is a Mirrour of falſe Idea's, wherein all the Imaginations of men are vain Viſions, and the things and actions which they dream they ſee, or do, are not in the leaſt, the ſame; not ſeen, nor done indeed: So the Antitype-Hermitage of the Goſpel-Churches aberrations is a large Vally of vain Viſion, where Saints and Profeſſors wander in darkneſs, and live (if ſuch may be ſaid to live) in a deep Lethargy of forgefulneſs; forget the manner how to ſhew Mercy, keep Faith, or practiſe Right; But dream they ſee what indeed they ſee not, and do what, in deed, they do not; miſtaking moroſe, long-delay'd, half-performed good-works (the Impoſturous deceits of Antichriſt) for true Chriſtian practice: But, *Sion* ſignifies (not a ſleepy Couch, but) a Watch-Tower, and ſhall afford a clear Proſpect; where Men and Saints (awaked from ſleep, revived from death) ſhall ſee a far off, right Idea's, real Subſtances, and practiſe according to Right Repreſentations.

Thirdly, *Chriſt was led of the Spirit into the Wilderneſs to be tempted of the Devil*; There *he faſted forty dayes, and forty nights*; Then, and not till then, did the Devil fiercely aſſault him with his fiery Darts: which ſhews that the Goſpel-Church and Saints ſhould ſuſtain the

ſoreſt

ſoreſt brunts, and ſharpeſt aſſaults of dangerous tryals and temptations about the end of her and their Wilderneſs-Pilgrimage.

Satans firſt inducement was to ſenſuality: Moſt Men, and moſt Profeſſors fall into, and fall by, this temptation of the Devil; And many, without his tempting, can be drawn away of their own luſts and enticed: But Chriſt was far from being brought to practiſe this Pollution, or being otherwiſe drawn or inticed.

Secondly, The Devil (taking him into an high Mountain) tempted him to worldly covetouſneſs, *Luke* 4. 5. This is the deplorable ſtate, and deſperate condition of Saints and Profeſſors in the Spiritual Wilderneſs; That they are, there, alway ſubject to be haled by the hands of the Devil, so be tempted by him to their own deſtruction.

Laſtly, The Devil (tempting him to Spiritual Pride) *ſet him upon a Pinnacle of the Temple*: The Temple was built upon Mount *Moriah*, that was part of *Sion*; There the Devil departed; There Chriſt overcame the Devil; To intimate to all Ages, That when the Goſpel-Church and Saints ſhall arrive unto, and be built upon Mount *Sion*, (to wit, upon the laſting Foundation of a fruitful and living Faith) then the fiery Darts of the Devil ſhall be ſpent; Then ſhall ſhe be ever Victrix, and they overcome the Devil. For,

Secondly, The Prototype-Deſert was, as it were, more peculiarly under the Devils juriſdiction: There he tempted our bleſſed Saviour; There Type-*Iſrael* tempted and provoked God to wrath: Such is the Antitype and Spiritual Wilderneſs, much more; For that is the place where the *ſeven Vials full of the plagues and wrath of God, were to be poured forth, for above* 1260 *years*

upon Gospel Apostate-*Israel*, for her continual provocations, *Rev.*15.1. *Ch.*16.1.

But God chose Mount Sion which he loved; For, *in Salem is his Tabernacle, his dwelling place in Sion*, Psal.76.2. Psal.78.68. That is, God chose, loved, and dwelt in literal *Sion* by a Prophetick-Adumbration; but shall chuse, love and dwell (unto all after-Ages) in Spiritual *Sion* by a much more manifest, and real love, power, and presence, *Revel.*14.1. *Ch.*21.3. *Ch.*22.3,4. Because,

Thirdly, From *Horeb* (part of *Sinai*) was *Sin* (from the Law there given) made exceeding sinful: But in *Moriah* (part of *Sion*) did the Lamb of God (by the Sacrifice of himself) take away the sins of the World: But the efficacy of the satisfaction of that Sacrifice shall be principally illustrated and manifested to all Ages, in Spiritual *Sion*, where the Conscript-Church is called, The first-fruits redeemed unto God, and to the Lamb, *Ch.*14.1,3. Where its manifest from these expres's Texts, that the Hermite-Churche's arrival in Spiritual *Sion* is (contrary to the careless inadvertency of formal true Saints and Professors) accounted, (and so called) matter of Redemption.

Redemption (the price and fruit of Christs Blood) was wrought in *Sion*; He first brought it forth, planted it there; Thence it was disseminated into many Nations, where it brought forth its first-fruits: That Primitive dispensation was the Gospel-Churches Spring, succeeded by a short Summer; For both expired soon after the year 400: Then a sharp Winter, and a dark Night began to surprize that Royal Plant, wherein it continued in much like condition to that Tree in *Daniel* (and, indeed, was shadowed by it) that was hew'n down,

down, had its Branches cut, its Leaves ſhaken off, its Fruits ſcattered, till ſeven times paſt over it, as they ſhall over this, *Dan.* 4. 16. *Revel.* 10. 7. *Ch.* 11. 15. This Royal Plant (thoſe Times and that Winter of Tempeſts over-paſt) ſhall be (by the Lamb) replanted (not as at firſt in literal *Sion*, but) in *Sion* Spiritual, and ſhall again bring forth the firſt-fruits, redeemed from the Earth to God and to the Lamb, *Ch.* 14. 1, 3, 4.

Fourthly, Both the Legal and Goſpel-Churches, in the Literal and Spiritual Wilderneſſes, *provoked the moſt High*, Pſal. 78. 17. Then, *was his wrath kindled againſt his people, inſomuch that he abhorred his own inheritance: Therefore he conſumed their days in vanity, and their years in trouble*, Verſ. 33. Pſal. 80. 40.

Conſumed their days in vanity, &c.] How in vanity? The true Goſpel-witneſſes had power to Propheſie 1260 years in Sackcloth, Verſ. 3. And what was the power of that Propheſie? They had, thereby power *to ſhut Heaven that it ſhould not rain in the days of their Propheſie, and to ſmite the Earth with all Plagues*, Verſ. 6. that is, Power to render the Antichriſtian World inexcuſable, to make their ſins exceeding ſinful, their plagues inſufferable: *At quando Meſſis?* What Reformation of miſtakes in Manners? What information againſt Errors in Opinions? where are the firſt-fruits? And what's more vain? Therefore God lifted up his hand againſt his inheritance to overthrow them in the Wilderneſs, *conſumed their dayes in vanity, their years in trouble*, Rev. 11. 2, 7. *Ch.* 12. 15, 17. But *God ſhall wipe away all tears from their eyes* in Spiritual *Sion*, Ch. 7. 17. Ch. 21. 4. rectifie their Judgments, reform their Manners, and render them undefiled, and without fault in his ſight, *Ch.* 14. 4, 5. But

Fifthly,

Fifthly, Great was the cauſe when God complained of his own people in the Deſert; That they provoked him *to ſwear in his wrath, that they ſhould not enter into his reſt*; And what was the cauſe of ſuch great wrath? Becauſe (ſaith he) *they always erred in their hearts, and have not known my ways.*

They always erred, &c.] *Et quid error mentis?* what's an errour of the Heart, or rather what, and how many are the Errors of the Hearts of Profeſſors (Saints not excepted) in the Spiritual Wilderneſs?

Had they utterance (and indeed they have that) they might anſwer for themſelves, and ſay, *My Name is Legion, for we are many*; So many are the Errors of the Hearts of men, that they are (as alſo their Prophetick Type predicted) continual and univerſal, ſcarce admitting any limitation; So, *God ſaw that the wickedneſs of man was great in the Earth* (towards the end of the Old World) and *that every imagination of the thoughts of his heart was evil continually*, Gen. 6. 5. The limitation or exception was only of one or two men, *ver.* 8.

So all *Iſrael* (in the Type-Wilderneſs, two or four only excepted) *had corrupted their wayes*, were faln away from Faith and Obedience; And ſo Goſpel-*Iſrael* (eſpecially towards the end of her Wilderneſs aberration) hath ſo corrupted her ways, that ſcarce may Faith be found: And they (very few excepted) always err, not caring to know the wayes of God. And wherein are *all the imaginations of their hearts thus only evil continually*?

It's a continual Error in the Hearts of Men and Saints, to imagine that a careleſs, ſhallow, trivial knowledge, and like practice is ſufficient to pleaſe God, and purchaſe their own ſalvation; This was the deluſion of *Laodicea*, and is the deceit of Locuſts and Hypocrites: Therefore; Their practice

practice (conform to that knowledge) is ever half-performances; Good Works, perhaps, well begun, but desisted from before they be finished.

Bede (we noted before) complained that Christians, in his time, were contented with a trivial literature: His complaint then is not now without cause, and it's the fault of many that the Female Sex suffers most under the burden of this Misery: By this means many Men and Women are, at best, like those *silly Women, that were ever labouring, and never able to come to the knowledge of the truth*: These may be ready to hear (like *Herod*) gladly, and to read Books that unfold the Scriptures, but cannot understand what they hear or read for want of due literature, whereby they may understand: But this kind of incult Christians are usually (through foolish illiterature and beastial ignorance) the railing Frogs of croaking convitiations against men of parts and deserts; For Art and Desert hath no adversary like unto ignorance: Nor is careless, contented ignorance, the Mother of Devotion, but Parent of Divisions, and the Fountain of Factions and Schisms in States and Churches, that divides and destroys both.

But *Bede's* complaint (in his time grievous) hath now got another complaint more grievous than it self, which is this: Most men, that have gained a competent Literature, and many that have attained a large measure of Learning, abuse those gifts, to advance Avarice, Ignorance, and evil Manners, and make themselves, thereby, much worse, and more wicked than any careless, incult and illiterate Professors are, and (having less cause) are more confident, than the most ignorant: This careless, contented ignorance and vain confidence, is a continual Error in the Hearts of those Men, and many Saints;

Their

Their fruits are uſually but the deceitful works of half-performances; for which the plagues of the wrath of God are poured forth upon them, as they were upon *Herod, Saul, Judas*, for like contented, ſhallow knowledge, and half-practices. And

Secondly, It's an Error in the Hearts of men to imagine, That the Witneſſes Sackcloth-Propheſie can procure that promiſed, vigorous Repentance, which Prophets and Apoſtles predicted: It may and doth oft work a weak, barren, ſcarce-viſible, Wilderneſs, true Faith and Repentance, whereby many are ſaved, but it's too weak to bring forth thoſe generous fruits of the Conſcript firſt-fruits in a four-fold conformity to the perfect and durable good of men, and to Gods glory in all enſuing Ages: For the Wineſſes were to Propheſie 1260 years in Sackcloth, and, thereby, to ſmite the *Earth with all manner of Plagues*, Rev. 11. 3, 6. But they that were not killed by thoſe Plagues (ſaith the Text expreſly) yet repented not, *Ch.* 9. 18. And that Particle of time [yet] is the period of the ſix Trumpets ſounding, and conterminates the Witneſſes 1260 years Sackcloth-Propheſie. And therefore

Thirdly, They much Err in their Hearts that imagine that the Miniſtry under which they live, or the ſtrictneſs of the Sect or Church of which they are Members, or that their own Zeal and Devotion, can exempt them from the Plagues and Wrath of God, which he pours forth upon ſuch Semiadvertiſts and half-perſormiſts; For, then had *Herod, Saul*, and *Judas* been free from ſuch Plagues, becauſe the greateſt Prophets were their Guides and Teachers: And the Phariſees, and the Church of the *Jews* might have been exempted from the final exciſion of them, and that Nation; becauſe they were the peculiar

peculiar People and Church of God, and the Pharisees, the devoutest and most Orthodox of all Sects: Thus we see; that Type and Antitype, Apostate-*Israel* in the Literal and Spiritual Wilderness, erred, do always err, in their hearts, and know not, indeed, (for such works are far from them) the wayes of God, nor are Saints themselves, there, exempted from the same vail of universal darkness, that overspreads all Nations: For, There is a Cloud of darkness, that *covers all people*, as barrenness the Wilderness, or *waters cover the Sea*, Isa. 25. 7. But that darkness of ignorance was to be more prevalent during the time of the Gospel-Churches abode in her place prepared in the Spiritual Wilderness, but most effectual, immediately, before or after the period of that duration.

This Cloud of darkness was signally shadowed forth by that *horrour of great darkness and deep sleep that fell upon Abraham*, Gen. 15. 12; which Prophesie was fulfilled in his Literal and Spiritual Seed in the Type and Antitype-Wilderness: But, That the right-Series of the Mystery of God, and of the Mystery of Iniquity may plainly appear, and what the power of Religion is, may be more evident, we shall (with some diligence) further enquire, First, what the Wilderness (Literal and Spiritual) was.

Secondly, What the place prepared of God was in both.

Thirdly, We shall prove that place to be the Theater or proper Seat of the Apostacy of Antichrist.

Fourthly, We shall shew what that Apostacy is. And

Lastly, We shall shew, that, Antitype-*Sion* shall be the derivative Foundation of the Churches deliverance and redemption from the grand Apostacy. And first,

We need not describe the Desert wherein *Egypt* stands, that is done already sufficiently for this purpose; and we shall but hint it here; But *Egypt* was the place (or one place) therein prepared of God to preserve his Church in a Figure; It was chiefly a Figure of its Antitype in the space of its seven years Famine; It was part of the Wilderness, and (of it self) more barren than any part of it; for, in seven years, when the River did not overflow, it brought forth nothing: But it was a place miraculously prepared of God, by a more general Providence, through the River's yearly overflowing it: And it was, more remarkably prepared by a special Providence of God, in sending *Joseph* thither to foresee and prevent the miserable calamities of its seven years native barrenness.

Spiritual *Egypt* (the subject of the secular and Spiritual-Apostacy) was the place prepared of God to preserve the Gospel-Church for 1260 years in the Antitype-Wilderness, *Rev.* 12. 6, 14. *Cb.* 11. 8. And therefore

Thirdly, Literal and Spiritual-*Egypt* were the Theaters or proper places of the Type and Antitype-Apostasies. And

Fourthly, We shall shew what the grand Apostacy is, and first,

In a Figure; The Patriarks sold their brother into *Egypt*, and God sold them into the same place: They fell away from faith and love: From faith to their own Father, from love to him, and their own brother, from care of both. And the Apostacy of the Gospel-Church is exactly the same: She and her Members fell (in a very great measure) from faith and obedience; from faith to men; from love to their brethren, and thereby from

obedience

obedience to God: The fruits of *Egypt* in the famine, were ill-favoured and withered fruits; Such are the fruits of Saints and Professors in the Spiritual Wilderness, their good works are Dwarf-manners, half-performances; They sell their brethren for lucre, without shewing mercy, or doing right; They err in their hearts, and are ignorant of the wayes of God; They mind not (or very little) what they are.

The grand Apostacy is two-fold.

The first; And

The second; Such was it in the Types thereof.

Type-*Egypt*'s Apostacy was two-fold: She at first, favoured *Israel*, was a nursing Mother to the *Profuga*-Church, but fell away to afflict and persecute that people; That was her first Apostacy. But

Secondly, She oft repented (as Hypocrites do) to no purpose; and then pursu'd *Israel* into the Red Sea to slay them all by a total excision, and they all, that pursu'd them, perished themselves in that Sea; This was *Egypts* second and last Apostacy.

Secondly; The Old World revolted from its Primitive Integrity: Therefore God appointed *Noah* (a *Preacher of Righteousness*, a Figure of the Witnesses Prophesying in Sackcloth) to forewarn the World for 120 years: That might be the principal time of its first Type-Apostasie; But (all that time spent) they repented not, and the fear of God was reduc'd to some few in a single family: That diminution of the fear of God, and increase of impenitence, after so long admonition, was a second Apostacy: Then the floud came (as an universal Sea) and destroyed the World.

Thirdly, *Baals* Prophets and Confederate-*Israel* fell away to worship *Baal* for 1260 dayes: That was the chief

time of their first Apostacy: But, after that, Satan became a lying Spirit in the mouthes of all the surviving Prophets; That was their second Apostacy; Then the total excision of all those Prophets soon after followed.

Thirdly, *Judas* (a man of half-performances, and a Figure of the Apostasie of Antichrist) is expresly called *The son of perdition*, John 17. 12. And the Antichrist (I say not sensual, but Secular and Spiritual) is called also, *The Son of perdition*, 2 Thes. 2. 3. That Type-son of *perdition*, *Judas*, apostatized twice; and first, he was (or seemed to be) a chosen Vessel: Christ chose him *to be a Disciple*, Luke 6. 13. But he fell away to be a Thief and a Hypocrite, and so continued for about 1260 days (*Daniels* half week of years, *Dan.* 9. 27.) and was all that time undiscovered, or not known to the Apostles to be an Hypocrite: That time was the duration of his first Apostacy: But then

Secondly, Satan entered into *Judas*: That was his second Apostasie: He then, immediately betrayed his Master, and hasted to hang himself. This second Apostasie was a falling away (*Non à bono ad malum, sed à malo ad pessimum*) not from seeming good to real evil (so he had faln before for 1260 days) but from real evil to most desperate wickedness, from seeming fidelity to real perfidy: So his Antitype (*the son of perdition*) was to Apostatize twice: His first revolt was from Primitive Faith and Love: That desertion was to continue entire 1260 years.

His second Apostasie is, or shall be, a falling away (*à malo in deterrimum*) from evil to all excessive wickedness, perfidy, and iniquity, which the Apostle thus predicted; *This know, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous,*

tous, boaſters, proud, blaſphemers, without natural affection, falſe accuſers, traytors, &c. This is (*Apoſtaſia noviſſima & peſſima*) the laſt and worſt Apoſtaſie: Therefore it is that we find ſuch a prodigious and ſuddain mutation of mens manners: They had ſometimes (yea lately) ſome manſuetude, ſome love, ſome ſeeming good; Now nothing but deceit: They incline their ears to lyars and Hypocrites, hearken unto lyes, become falſe accuſers, and traytors, as if Satan, with ſeven Spirits, were re-entred into *Judas*: and indeed; As Satan entered into *Baal's* Servants, and into *Judas* alſo, and thereby initiated his and their ſecond and laſt Apoſtaſie; So we find it expreſly ſaid; That Spirits of Devils ſhall ſeduce the Antitype-Apoſtaſie, and (after 1260 years, the time of its firſt revolt) actuate the impenitent part of that Apoſtate body (as the Devil did the Swine of *Gadara*) into the Sea of perdition, *Revel.* 11. 13, 18. *Ch.* 16. 19. That time is or ſhall be (*Perditiſſimorum morum tempus peſſimum*) the moſt depraved time of ſiniſter prevarication, wherein men and manners are moſt degenerate from being, or doing good: Their half performances are broken into fractions, and yet they retain *a Form*, &c. Religion is made (almoſt univerſally) a Cloak for Ignorance and Iniquity.

The firſt Apoſtaſie of Antichriſt was like green Tares that incumber growing Corn; The ſecond Apoſtacy is compared to a ripe Harveſt, wherein the evil fruits of the Myſtery of Iniquity are *fully ripe*, Rev. 14. 15, 18. We return.

The place prepared in the Antitype Wilderneſs is (*vas continens*) the proper Subject and Theater of the grand Apoſtaſie, and of the Plagues that attend it: But Spiritual *Sion* ſhall be the Theatre or derivative foundation.

dation of the Churches reversion and repentance, the receptacle of all the Mercies of the Promises of God, and the Fountain of those healing Waters of Life to all Nations, *Ezek.* 47. *to the* 13th. *Rev.* 22. 2, 3.

The grand Apostasie is only blindness of mind, and barrenness in manners, affected and espoused by Men, Saints, and Professors: And this Apostacy (with little limitation) is almost universal, as barrenness in the seven years famine, overspread the Land of *Egypt*, and only shrubs and fruitless sands covered the face of the Wilderness: But it must be then universal, when the smoak of the bottomless-pit *darkned the light of the Sun, and the light of the Aire*, Chap. 9. 2. Then universal darkness (and more near the end of the Churches Eremite-Pilgrimage) did, and doth cover all people. But

In Antitype-*Sion* (the promised *Jerusalem*) there shall be no more Sun-darkening smoake of refined deceits; Nor shall any clouds of universal darkness cover any more all people, nor any Vail of Ignorance overspread all Nations: For, *In that Mountain, will God destroy the face of the covering cast over all people, and the Vail that is spread over all Nations*, Isa. 25. 7. He hath promis'd it, and will certainly and speedily perform it; Nor shall any Cloud then guide the Church by day, nor any Pillar of fire by night: *But the glory of God shall enlighten it, and the Lamb shall be the light thereof*, Chap. 21. 23. To be short: Antitype-*Sion* and the Gospel-Church built upon it, shall be the perfection of beauty, and pure Gold, as it were transparent Glass, *Psal.* 50. 2. *Rev.* 15. 12. *Ch.* 21. 21. There the beauty and harmony of Truth (both in Doctrine and Practice) shall be plainly and powerfully illustrated to all ages: *And this is Sion whom no man seeketh after*, Jer. 30. 17. We shall now further enquire.

Fifthly,

Fifthly, What thoſe Harps of God are? *Ch.* 15. 2. I anſwer, They are called; *The Harpes of God*; and therefore cannot be made by the Art of Man, but muſt be Harps framed by Gods hand, to ſound forth (to the good of all) his praiſe and glory: That is; They ſhall be the hearts of Men and Saints turned backwards: *How long* (ſaid *Elijah*) *halt ye between two Opinions? If the Lord be God, follow him: but if Baal, follow him: and they anſwered not a word*, 1 King. 18, 21.

And they anſwered him not a word] why not? Becauſe their hearts were no Harps of God, nor then turned backward: *But hear me, Lord* (ſaid *Eliah*) *and let this people know, that thou art the Lord God, and that thou haſt turned their heart back again. Then the fire of the Lord fell, and conſumed the burnt-Sacrifice, and the Wood, and the Stones, &c.* Verſ. 37, 38. *And when all the people ſaw it, they fell on their faces; and they ſaid, The Lord, he is the God, the Lord, he is the God*, verſ. 39.

The Lord, he is the God] And whence was this great acknowledgment of the truth to Gods glory? The hearts of the people were become the Harps of God, and were turned backward: That was done in a Type, and (being more in word than in works) continued but for a time: But theſe Harps of God ſhall be the Hearts of Men and Saints turned back, and turning others back from blind Sacrifice to ſincere obedience; Not in word, but in deed; Nor for a time, but to eternity: Harps that (by good works wrought in a four-fold conformity) ſhall greatly ſound forth Gods glory, and procure the general good of after-ages. For

Secondly, *Eliah* (we read) *repaired an Altar of the Lord that was broken down*, ver. 30. *And took twelve ſtones according to the number of the Tribes of the Sons of Jacob*,

cob, &c. rebuilt it, and offered upon it: This was not written for nothing, that *Eliah* did thus: *But he repaired the Altar of the Lord*] God accepts no Sacrifices, but what are offered upon his own Altars: *He took twelve ſtones, according to the number of the twelve Tribes.* Twelve is a quadrate number, and the Root or Baſis of twelve times twelve thouſand, or 144000, that adumbrate the Goſpel-Church, *Ch.* 14. 1. *Ch.* 21. 16. which principally denotes a quadri-formity, or a fourfold conformity in the practices of all truly reformed Saints, or rightly repaired Altars of God; who are far from thoſe Formaliſts and Hypocrites of blind inanimadvertency, that mind nor, in their practices of good manners, to conform their intellects to that which is right in itſelf, or to come to the knowledge of the truth in practice that they may be ſaved; Nor care to conform their wills to their right-informed intellects, nor their works to both: Theſe are the *Baalitiſh* Altars of blind obedience, ſuch Altars God abhors, hates ſuch Sacrifices: But theſe Harps of God ſhall be the repaired Altars of the Lord prepared by his hand to practiſe right in a fourfold conformity: Such Altars only God accepts, *with ſuch Sacrifices only is he well-pleaſed.* For

The only Original Altar (tranſcendent and above all) is Chriſt: But, the Harps of God (the hearts of men and Saints, purifi'd by Faith, and made conform to Chriſt) are derivative Altars, which God accepts in him: And with their works (wrought in a fourfold conformity) is he well-pleaſed: For, God affects not Fables, nor Fig-leaves of deceits (fragments or half-performances) but ſubſtantial Righteouſneſs wrought in a fourfold conformity, which only is Chriſtian and true Righteouſneſs.

Laſtly, *Elijah* (when the people halted between two Opinions)

Opinions) brought them to be of one mind; And turned back their hearts, that, with one mouth, they gave glory to the God of Heaven: So ſhall their Antitype do, *Rev.* 14. 7. We ſhall here further ſhew, Firſt,

From what the hearts of Men and Saints ſhall be turned back?

Secondly, To what they ſhall be turned?

Thirdly, What their exceeding great danger is, if their hearts be not turned back?

Laſtly, What their ineſtimable benefits and ſafeties ſhall be by having their hearts turned back again? And firſt,

From what the hearts of Men and Saints ſhall be turned back? I anſwer, They ſhall be turned back from the practiſe of thoſe ſins of which they have not yet repented: *And the reſt of the men* (ſaith the Text) *which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip Devils, and Idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk. Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Theft,* Rev. 9. 20, 21.

Yet repented not] This Particle of time (yet) is the period of the ſix Trumpets ſounding, and terminates the 1260 years of the Witneſſes Sackcloth-Propheſie.

Noah preached 120 years to the Old World, and not a man (that we find) more than of his own Family, repented at the period of that time; And the Witneſſes Propheſied 1260 years, and men, *yet repented not*.

Many repented, no doubt, by a feeble, ſecret, and almoſt unperceivable, true repentance, whereby they were ſaved; but not according to that repentance promiſed to the Goſpel-Church, whereby God might be effectu-

ally glorified; *And the reſt of the men yet repented not*, ſaith the Text.

The *Caldeans* praiſed Gods of Gold, and of Silver, of Braſs, of Iron, of Wood, and of Stone, *Dan.* 5. 4. The words, in Type and Antitype, are literally, almoſt the ſame, *ver.* 23. *Rev.* 9. 20. We ſhall examine what ſome of theſe ſins are; that ſo the Chriſtian World (for *præviſi mali mollior ictus*) may foreſee and ſhun the puniſhments that muſt fall for thoſe ſins.

The firſt ſin, in the Antitype, is Idolatry: *They worſhipped Devils, and Idols of Gold, and Silver, and Braſs, and Stone, and of Wood, which neither can ſee*, &c.

In the Type they were literal Idols, but theſe, in the Antitype, muſt be more Spiritual; becauſe the City of the Antitype-apoſtaſie is ſaid to be a Spiritual City, *Rev.* 11. 8.

Literal Idols are more congruous to ſenſual Antichriſt, whoſe ſins are more ſenſual and literal; But the Idols of Secular and Spiritual Antichriſt (that denominate that City Spiritual) muſt be more Spiritual Idols.

Some Sects have in them, true *Witneſſes propheſying in Sackcloth*, and ſome (nor do I exclude the *Roman* nor *Greek* Churches from being Sects) have (inſtead of ſuch witneſſes) *their Idols of gold, or of ſilver, or of ſtone, or of wood*: that is; Men of greater or meaner capacities, and parts to be their blind Seers. The man *Micah* took a ſtragling young *Levite* to be to him *a Father and a Prieſt* in a way of Idol-worſhip: So any man (more ſtupid than Wood or Stone) will ſerve ſome Sects well enough, to be to them a Father and a Prieſt, or, indeed, the very Idol of their ignorant admiration: That ſtragling *Levite* was no Ordinance of God in *Micah's* houſe; But the man

man *Micah* made him an Idol of Wood with his own hands, *verſ.* 12.

The words run thus: *And the reſt of the men which were not killed by theſe Plagues, yet repented not of the works of their hands, that they ſhould not worſhip Devils and Idols, &c.*

That they ſhould not worſhip Devils.] This further ſhews what the works of their own hands, and what thoſe Idols are; To wit, deceits; *The Serpent* (ſaid *Eve*) *beguiled me*: The Devil was a lyar and a deceiver from the beginning: And Men and Profeſſors of theſe times are greatly pleaſed in deceiving and being deceived with the works of their own hands: Their works of Mercy and Juſtice (to omit their miſtakes in Opinions) are inconform, or but half performances, and thoſe uſually ſo long delay'd, that they damnifie or undo (by fruitleſs attendences) the receivers of them: That is; Men, in theſe times, are marvelouſly delighted in deceiving themſelves, whiles they imagine themſelves (like *Laodicea*) to be rich in good works, and do none, but beguile and deceive themſelves, with works inconform, *or long delay'd* half-performances, like *Saul*'s half-ſervice: They that ſo worſhip God, worſhip, in deed, devils.

The following ſins of the impenitent Apoſtaſie (and perhaps of Saints) are theſe; *Neither repented they of their Murders, nor of their Sorceries, nor of their Fornications, nor of their Theſts,* verſ. 21.

Neither repented they of their Murders.] Murders literal were ſins of the Type-Apoſtaſie, and are the ſins of Antichriſt ſenſual; But they are more Spiritual in the Anti-type-Myſtery of iniquity: *Thou haſt ſlain* (ſaid *Nathan* to *David*) *Uriah the Hittite with the Sword of the children of Ammon*, 2 Sam. 12. 9. *David* did not ſlay *Uriah*, nor

did *Joab* slay him, the children of *Ammon* slew *Uriah*; But it was done by *Davids* order and direction to *Joab*: This was Spiritual or Mystical Murder, more wicked and deceitful than literal Murder can be.

Were *Nathan* now living, he might say to many (if not almost to every man) something that is like to what he said to *David*: To some he might say; Thou hast slain (as *Cain* did) thy brother and thy self by the sword of careless disregard of his and thy safety.

To another he might say: Thou hast slain (as *David* did) thy fast friend by the sword of deceitful dealing.

He might say to very many; Ye have slain the poor with the sword of sordid tenacity; And, not to a few; Ye have slain the well-deserving with the sword of inconform rewards.

To some he might say; Ye have slain the injured, and oppressed, by the sword of long delayes, letting them perish or be undone before you went about to right or relieve them.

He might say to very many; Ye have slain the Witnesses of the Truth by the sword of slanderous Tongues in the mouthes of men of *Belial*, their false accusers: Thus was Christ (*that Faithful and True Witness*) slain; And by this means are the Gospel-Witnesses, and the most injured innocent, killed: *Pilate* found no fault in Christ, and the *Pharisees* found no fault in his false accusers: Very many (and they seeming Religious) resolve, with *Pilate*, to right the injured, to relieve the oppressed; But then run to their adversaries and false accusers, and (like the *Pharisees*) find no fault in them, for want of due examination according to Scripture-Rule, *Deut.* 19. 18. Therefore they justifie their adversaries and

false

falſe accuſers, and (through their forgeries) delay, or condemn, and ruinate thoſe that are wronged, and the moſt faithful Witneſſes of the Truth: Thus are *Waters turned into Wormwood*, Judgment into Gall, *Revel.* 8.11. This common practice (the practice too oft of Saints) plainly diſcovers a puſilanimous and feeble levity of mind, or want of judgment in them that follow it: They pretend, and perhaps, ſuppoſe thoſe depravers are Conſciencious and Religious; So the *Phariſees* thought of themſelves, whereas there was but one or two Wiſe and Religious men, in deed, in all that Council, by whom our Lord was crucified, though it might conſiſt of hundreds, all famous for the repute of Wiſdom and ſtrict Religion: For the generality of ſeeming, ſtrict, and zealous Profeſſors (if Types muſt co-indent with their Antitypes) are (like their Types the *Phariſees*) neither Wiſe nor Religious; Few there are like *Pilate*, that will not co-incide and capitulate with falſe accuſers; Scarce any like *Nicodemus*, that would not conſent to the fooliſh and wicked determinations of that hypocritical and blind Councel: For, As many are called, and few choſen; and, as many ſhall ſtrive, and few enter in at the ſtrait Gate; So the ſeeming religious and blindly devout are many; But they that are Religious indeed, are few, and leaſt appear to be what they are.

Laſtly, *Nathan* might now ſay to ſeveral: Thou haſt ſlain thy ſelf and thine with the ſword of ſecular buſineſs, *Thy ſervant* (ſaid *Ahab* as the Prophet imply'd) *was buſie here and there, that he let the man go committed to him to keep*: *Therefore* (*ſaid the Lord*) *ſhall thy life go for his life, and thy people for his people*: *Ahab* loſt his own life, the life of all his Family and Poſterity, and loſt all the people of *Iſrael* by a buſie catching at ſome ſecular ſha-

dow

dow of his own covetous conceit; So, many Professors (and too many Saints) are so busie about Secular Affairs, that they let go obedience; So busie for self-ends, that they let go Right and Mercy to men, forget both; So busie about outward Forms, that they let go the Life and Power of Religion, and thus, miserably slay themselves and others by the sword of Secular and Spiritual business: This is Spiritual murder, from which the hearts of Men and Saints are not, but must be turned back.

Thirdly, *Nor of their Sorseries.*] And (to omit the literal, which are many) what are Spiritual Sorceries? *Balaam* was partly careful to make the living God the Oracle of his Counsels, and director of his Actions; was, or seemed to be, very strict *to speak* and *do only what God commanded*, Numb. 22, 38. *Ch.* 23. 12, 26. But he was covetous, and his practices partial, or but in part; And such services to God joyned with covetousness; Also all half-performances, and commixt worshippings of God and *Baal*; Christ and *Belial*, or of God and Mammon; and all haltings betwixt two contrary Practices or Opinions, are Spiritual Sorceries, and are expresly compared to Witchcraft and Idolatry, 1 *Sam.* 15. 22, 23. Because the best works of such Professors, are mixt, Heterogene, or Lincy-Woolsy, works of deceits, and wicked exemptions from sincere practice and true obedience.

Fourthly, *Nor of their Fornications.*] Literal Fornications, in sensual Antichrist are many; But the Fornications of the Mystery of Iniquity (and these intended in the Text are the same) are more Spiritual; And what are they?

When few or many joyn in outward-worship, or in any Church-

Church-Society to act Spiritual-filthineſs, That's Spiritual fornication: That is; when ſuch come together *not for the better, but for the worſe*; Not to be more fruitful, but more barren in good works; when they meet together (not to edifie, but) to increaſe ſtrife and ignorance; This and ſuch like conjoynt-practices are Spiritual fornication.

It is an abſurdity in the very * name of a true Church; That God ſhould call any people out of the world to practiſe covetouſneſs; Or to become Vines bringing forth (if any) fruits for themſelves, for their *Proſelytes, Co-aſſociates*; nothing for others, nor to further any thing that's profitable or honeſt: But the Conſcript-Church ſhall *not be defiled with Women, for they are Virgins*, Ch. 14. 4. That is; Her ſacred company ſhall abhor the pollutions of this Spiritual filthineſs, and be *redeemed from the Earth, and among men, to God and the Lamb*, ver. 3, 4. But it's contrary to the Nature of a true Church; That ſhe ſhould be called or redeemed of God from the Earth to follow Earthly things; Or that ſhe ſhould be redeemed from among men to mind nothing, or to omit good manners, and be ignorant of them: Such co-adjoynings, as produce theſe or ſuch like ends, are Spiritual fornications, & far from the ends of that conſcript, incontaminate Company: But there is no Church (till thoſe firſt fruits appear) can be free from groſs pollutions of Spiritual fornication, becauſe they have not their *hearts turned back, they yet repented not* (ſaith the Text) *of their murders, nor of their ſorceries, nor of their fornications*. Nor,

* Εκκλησία ἀπὸ τοῦ ἐκκαλέω, *Evoco.*

Fifthly, *Of their Thefts*] And what are they? To diminiſh or derogate from the due worth or works of any man is Spiritual thievery: Such are all half-performances,

ces, like that of the unjuſt Steward's, who ſet down but fifty meaſures of Oyl, where an hundred were due: And therefore

All witneſſing of the truth in words and works (as *Pilate* did) by halves, ſeconded by recidivations or oppoſitions, are Spiritual thievery, and murderous theſts, as that in *Pilate* was.

All careleſs or willful derogations from the true meaning of the Scriptures, or from the truth in the Writings of thoſe that rightly unfold them, are ſpiritual thievery, and ſuch detractors have all plagues, that can be poſſible, denounced againſt them, *Revel.* 22. 19. And therefore,

To affirm, that no right collection can be made, nor clear concluſion drawn from Prophetick-Scriptures, is Sacrilegious and Blaſpemous Theſt, as I ſhall further ſhew, in the ſecond part, in anſwer to that miſtaken Aſſertion; *Scripturæ ſymbolicæ non eſt argumentativa.*

Blind Hypocrites will, by no means, believe, that inanimadverſive men, that mind not (hear not, read not) the incomplex Principles of right in itſelf (and that's the ſhame and folly of beaſtial Profeſſors, be they never ſo literate or ſeeming Religious) muſt needs be wicked men; But their practice is a continual derogation from the truth, and their works, at beſt, but works of darkneſs and ignorance, wrought without any Rule of Reaſon; And therefore muſt be Spiritual theſt of neceſſity. For

Thirdly, *Ut jugulent homines ſurgunt de nocte latrones*; Theft is the proper work of darkneſs; And Spiritual Theſt delights moſt therein; It oft makes the Truth itſelf to be a myſterious means to practiſe Murder, and promote Robberies; So *Doeg* (by ſpeaking the truth when he

he ſhould not, and by not ſpeaking the whole truth) robbed *David* of his due repute with *Saul*, and robbed the Prieſts of the Lord of their lives.

A theft like unto this (but much worſe) is when Men and Saints (as they commonly do) raiſe ſlanders from ſhadows, and ſay; *They hear ſuch and ſuch evil reports from the mouthes of other men; That many affirm the ſame*, &c. But never name who thoſe ſpeakers are, conceal thoſe ſlanderers, or rather feign ſuch to be, whereas, in deed, there were never any ſuch ſpeakers, nor ſuch things ſpoken; Or, at leaſt, they make it not appear; and *De non apparentibus, & non exiſtentibus eadem ratio*: Things that appear not to be, are not in being in the Eye of Reaſon and Judgment of Equity: This way of wounding men, is a moſt wicked way of lying defamation: Such fictitious ſlanders did *Doeg* never produce againſt *David*, or the Prieſts of the Lord: Theſe (*Speluncarum mendacia*) Thefts leaſt perceived (whereby many are robbed of their Lives, ruinated in their Eſtates) come out of dark Dens; But, indeed thoſe reporters themſelves (where the firſt pretended ſpeakers are not produced) are thoſe Robbers and Thieves that ſlay others by the Sword of their ſlanderous tongues.

Ad fabulas credendas facilitas, An eaſineſs to believe lyes, or a diſpoſition apt to derogate (raſh cenſoriouſneſs) is a thieviſh diſpoſition, and denotes that ſuch depravers are Spiritual Thieves: Such ſurreptitious Profeſſors (where they prevail) are the exciſion of Mercy and Equity, and ſupplant all good Manners, becauſe they ſteal away the hearts of the Miniſters of Juſtice (as *Abſalom* did the hearts of *Iſrael*) and make them baſely ſubſervient to Sycophants, and to receive and believe lyes.

It's the moſt deplorable demonſtration of baſe degeneroſity in Men, and chiefly in Magiſtrates, to ſuffer themſelves to be made miſerable preys (ſo they ſeem ſtrict and religious) to Depravers and Hypocrites: *Nor was there* (ſaid *Jerom*) *ſo ſimple and mean a Scribe that conſpirtd not*, &c. But now, we may rather ſay; There is no ſuch ſordid Pickthank or ignorant depraver, no ſuch treacherous *Ziba*, or ſlaviſh ſervant, nor a *Lad* ſo ſilly or illiterate, that is not ſufficiently able to carry away an hundred Captives, and to alienate (through lying defamations) their Judgments and Affections far from doing right or ſhewing mercy. And therefore,

Thou ſhalt not run with a multitude to do evil: For he that runneth with a multitude of evil men, is a member of that multitude; So Men and Miniſters of Juſtice (that ſuffer themſelves to be, in ſuch ſort, baſely ſtoln away by Spiritual Thieves) make, by that means, themſelves Thieves.

Theſe (now more than ever increaſing) worſhippings of Idols, and theſe Spiritual Murders and Sorceryes, and Fornications, and Theſts, are the ſins of which Men and Saints have not yet repented; And from which their hearts and hands muſt be turned back. But,

Secondly, To what muſt they be turned? I anſwer; The Conſcript firſt-fruits ſhall (as *Elijah* and *John* did in Types) *Turn the hearts of the Fathers to their Children, the hearts of Children to their Fathers, and the diſobedient to the wiſdom of the Juſt* (that is, to do right, and ſhew mercy in a four-fold conformity) *leſt God come and ſmite the Earth with a curſe*, Malach. 4. 6. Luke 1. 16, 17. And

Thirdly, What is that curſe? or, what are the dangers, if the hearts of Men and Saints are not turned back

back from thoſe (now more than ever ſwelling) ſins?

I anſwer; The Old World hearkened not to *Noahs* Sackcloth-Propheſie, but remained inanimadverſive, minded nothing, *and knew nothing* (*till the Flood came*) ſaith the Text: Therefore *God ſmote the Earth with a curſe*, deſtroyed the World.

Apoſtate-*Iſrael* hearkened not to *Elijah's*, and the Prophets Sackcloth-Propheſie for 1260 days, and the reſtraint of Rain continued ſo long: Had it continued longer, it had cut off Man and Beaſt; So the Antitype-Apoſtaſie hearkened not to the Witneſſes Propheſying in Sackcloth for 1260 years, *They yet repented not*, ſaith the Text: Therefore, The neglected, and not regarded Witneſſes *ſmote the Earth with all plagues*, and with (the plague of all plagues) the reſtraint of the Rain of Spiritual Graces in the days of the 1260 years of their Sackcloth-Propheſie; Wherefore, Should not their hearts be turned back at laſt, nothing could be expected, but that the curſe threatened ſhould devour the Earth: *Therefore hath the curſe devoured the Earth*, ſaith the Text, *Iſa.* 24. 6. *The Earth ſhall reel to and fro like a drunkard, the tranſgreſſion thereof ſhall be heavy upon it; It ſhall fall and not riſe again*, verſ. 9.

Laſtly, *Babylon the great came in remembrance before God to give unto her the Cup of the Wine of the fierceneſs of his wrath*, Ch. 16. 19. The Old Apoſtate World was drowned with water; But the Antitype-Apoſtaſie ſhall be drunk with the Wine of the fierceneſs of the wrath of God, *Jerem.* 25. 15, 27, &c.

The Wine of the fierceneſs of his wrath.] This is an expreſſion that (a man would think) could ſcarcely be expreſt, and the plague, thereby threatned, is the plague

of all plagues: From all the plagues, wherewith the Sack-cloth-Witneſſes ſmote the Earth, and principally from this Plague (may all Men and Saints have great cauſe to ſay) *good Lord deliver us.* Thus we ſee the dangers are moſt dreadful and ſuperabundant, if the hearts of Men and Saints are not turned back from the ſins aforeſaid: But, they may ſay, we ſee the dangers ſufficiently, and that the Plagues are (like the curſe laid upon *Cain*) greater than we can, poſſibly, bear; But, where's our ſafety? wherein conſiſts our remedy? I anſwer,

Fourthly, The ſafeties of Men and Saints conſiſt in having their hearts turned back from thoſe ſins aforeſaid, in getting (like thoſe Harpers) the *Harps of God*, in learning their Song, not in deceit, but in deed, and in flying from *Sinai* to Mount *Sion*, as *Lot* to *Zoar*: For thoſe Harpers ſhall be the *firſt-fruits redeemed from the Earth, and from among men*, Ch. 14. 3, 4. to wit; from thoſe ſins aforeſaid, and from thoſe dreadful Plagues they produce; For they ſhall *not be defiled with Women*, verſ. 4. and therefore ſhall not worſhip Idols, nor act Spiritual Formications: Their worſhip ſhall be according to the ſincerity of the ſimplicity in Chriſt, and the practice of it wrought in a fore-fold conformity of Truth, contrary to the prevaricatory multiplicity of Antichriſt in deceitful pretences, delays, and half-performances: Such ſhall be the fruits of thoſe firſt-fruits in Antitype-*Sion*, where ſafeties ſhall clothe the conſcript-Church, as dangers compaſſed her about before in the Spiritual-Wilderneſs: *There ſhall, in no wiſe, enter any thing that defileth, neither whatſoever worketh abomination, or maketh a lye*, Ch. 21. 27. There ſhall be no faithleſs dealers, nor falſe accuſers; Therefore *there ſhall be no more curſe*, Ch. 22. 3. There, a *River of Water of Life* ſhall refreſh the City of God, and the

the Tree of Life ſhall afford food for her Inhabitants; *And the leaves of that Tree ſhall be to heal the Nations*: That is, To turn their hearts back, that ſo they may be ſafe, *Ch.* 22. 1,2. *Turn us again, O God, and we ſhall be ſaved*, Pſal. 80. 3. *Turn us again, O God of Hoſts, and we ſhall be ſaved*, verſ. 7. *Turn us again, O Lord God of Hoſts, and we ſhall be ſaved*, verſ. 19. This petition (we ſee) is three times expreſt in the ſame *Pſalm*; And this aſſertion (*we ſhall be ſaved*) is thrice annexed to that Prayer: This Prayer is the Prayer of theſe times: I wiſh with all my heart, That all Miniſters, and Magiſtrates, Men, and Saints would make this ſeaſonable *Formula* the Patern of their Prayers in this juncture of time, and (praying continually) ſay, *Turn us again, O God*, from halting betwixt halves in our Opinions and Practices, and we ſhall be ſaved. *Turn us again, O God*, from our diſloyal revoltings from Faith and good Manners, and from affecting a confident, fruitleſs, dead, or dying Faith: Turn us again, O God, from the conſtant Errors of our hearts, and our contented ignorance of thy ways, and we ſhall be ſaved; Turn us again, O God of Hoſts, from worſhipping the works of our own hands (Literal and Spiritual Idols of Gold, &c.) and from our Spiritual and Literal Murders, and Sorceries, and Fornications and Thefts; And we ſhall be ſaved: For, As *there is no Name, but the Name of Jeſus, under Heaven, by which we can be ſaved*; So there is no other way or means on Earth, by which Men, Saints, Sects, and all Nations can be ſafe, but by turning from *Sinai* to *Sion*; from thoſe ſins to ſerve the living God, and ſtand with the Lamb: He is and ſhall be the Rock of ſafeties to all Ages; and, to follow his perfect Patern of true Chriſtian practice in a four-fold conformity is (as the Fruit only, keeps the Tree from being curſed) the only outward means thereunto.

But here I must (partly by constraint) conclude this first Part, because many that promised to further me are slack in performance, and not a few faln off (like *Demas*) through covetousness, whereby I am betray'd into the hands of deceitful men, drawn into some debt, and, thereby, have suffered long imprisonment; *Hæc referunt tantos Secula Fabricios.*

Paul was a day and a night in the deep; But my dangers are most from the multiplicious dashings of shallow waters: Shallow Professors (men of busie ignorance, some literate, some illiterate) have most resisted me, & retarded this Treatise: Such men (that cannot read it, or not understand what they read) have done me (as the Copper-Smith did to the Apostle) the most harm by their ignorant defaming of Me and It: Wherefore, I humbly request the truly Learned and Judicious (if they find we deserve it) to suffer Me and It to Anchor in the safe Harbour of their Candid Favour and Protection.

Lastly, A third cause, compelling me, is the confident opposition of very many Learned and Religious Divines (some of whom are my intimate friends) who maintain that the Texts in the 17th and 18th Chapters of the *Apocalyps* hold forth Papal *Rome* only, and not Imperial, nor Primitive *Rome* Apostate in Manners, contrary to what I, perhaps, have fully proved in this Treatise, and Primitive Fathers affirm: To wit, that those Texts hold forth Heathen and Imperial *Rome*, and likewise Christian Primitive *Rome* Apostate in Manners; but not Papal *Rome*, otherwise than by a Prophetick-adumbration; which Tenent, many Doctors and Divines of Note count a dangerous Error in my Treatise, and, in Me, a great mistake, and (representing Me and It in such manner

ner to many) draw back their hands from furthering me, to my great dammage: Wherefore (not being able to ſtand againſt the violent Cataracts of their manifold Erroneous contradictions) I cannot proceed, but muſt ſet all aſide to refel, effectually, their confident, and, indeed dangerous Errors: I ſhall therefore interſert a ſhort Anſwer to their Objections, betwixt this firſt, and the ſecond Part of this Treatiſe.

FINIS.

ERRATA.

Page 64. line 30. for *Paganorian*, read *Pagano-arrian*. p. 155. l. *ult.* read *Qui jacet in terrâ*. p. 166. l. 23. read, in them. p. 187. l. 31. read, of this. p. 233. l. 13. read, Subjects. p. 239. l. 13. read, by theſe. p. 268. l. 13. read *hominum*.